

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 10

Chapter 4

Teaching to the Uttama Adhikari

S. No.	Topics	Title
41	Avarta 146 – 149	- Establishment of Anirvacaniyakhyati
42	Avarta 150 – 159	- On the removal of “Snake” and “Snake – knowledge”; on the substratum of “snake” and “snake-knowledge”.
43	Avarta 160 – 162	- On the support and substratum of the false world.

Index

S. No.	Title	Page No.
V	Chapter 4 :	
111)	Topic 146	1410
112)	Topic 147	1423
113)	Topic 148	1443
114)	Topic 149	1460
115)	Topic 150	1480
116)	Topic 151	1483
117)	Topic 152	1498
118)	Topic 153	1506
119)	Topic 154	1508
120)	Topic 155	1510
121)	Topic 156	1522
122)	Topic 157	1535

S. No.	Title	Page No.
V	Chapter 4 :	
123)	<u>Topic 158</u>	1549
124)	<u>Topic 159</u>	1565
125)	<u>Topic 160</u>	1583
126)	<u>Topic 161</u>	1591
127)	<u>Topic 162</u>	1597



CHAPTER 4

**Wave for Uttama Adhikari
(Qualified Student)**



Topic 146 :

(आ. १४६-१४९) सिद्धान्तिनोऽनिर्वचनीयख्यातिनिरूपणम्-

(१४६) अनिर्वचनीयख्यातिलक्षणम् – अन्तःकरणवृत्तिश्चक्षुरादिकरणद्वारा
बहिर्निर्गत्य विषयसमानाकारा भवति। तथा वृत्त्या विषयावरणभङ्गे
सति विषय उपलभ्यते। तस्या वृत्तेः सौराध्यालोकोऽपि साधको भवति।
आलोकं विना पदार्थो न प्रकाशते, तस्मादालोकः सहकारी; इति क्रमः।

Anirvachaniya Khyati of Siddhanti :

- Big topic – topic 146 – 166.
- Purva Pakshi – Anirvachaniya Khyati (AK) if not understood, ok.
- Siddhantins Anirvachaniya Khyati (error) must be understood.
- How Anirvachaniya Khyati takes place topic 146 – 149 4 topics.
- How wrong perception takes place?

1st :

- How right perception takes place.

2nd :

- When right perception is obstructed, wrong perception will come.

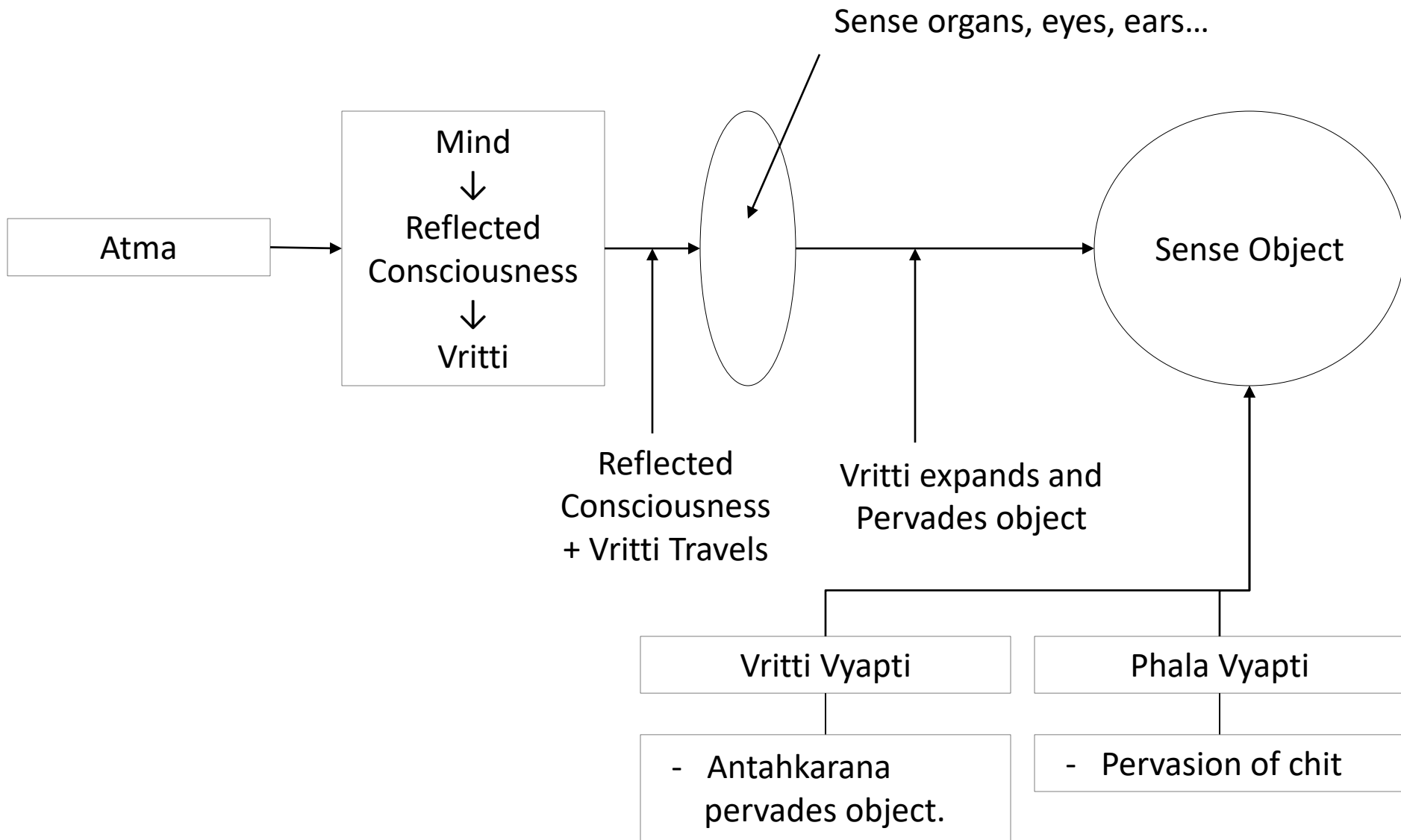
Dakshinamurthi Stotram : Very important

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

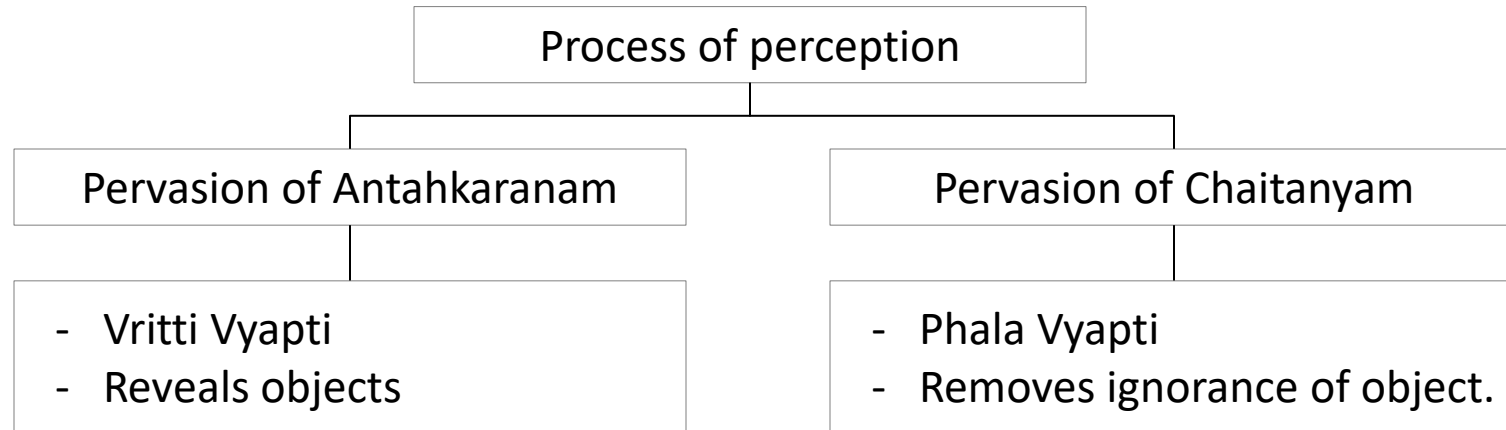
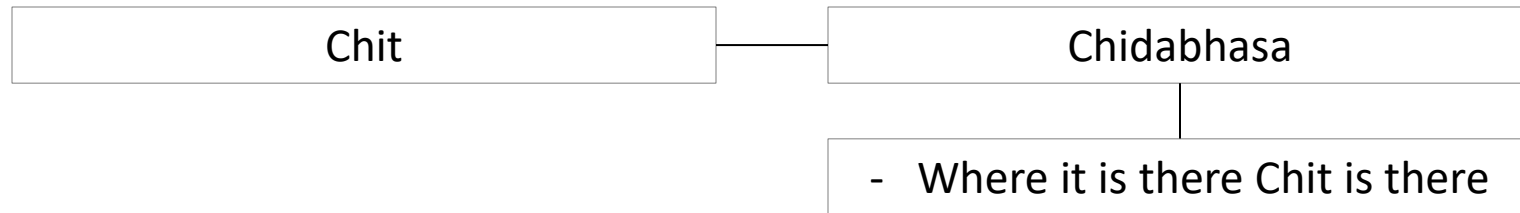
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

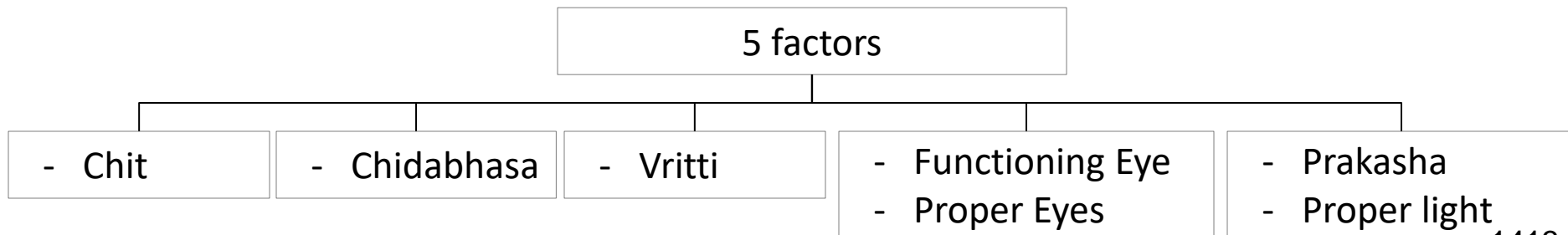
- Explains how Jnanam takes place.



- Whole Antahkaranam does not go away, if so, will become mind less.
- Mind will remain in the Brain, only beam of light goes out.
- In Antahkaranam Reflected Consciousness - Chaitanyam is there.



- Both thought and consciousness pervades external object.



- When Chidabasa pervades objects, Phala Vyapti takes place, called Avarna Bhangaha.
- Ignorance enveloping object goes away.

Revision (109) :

- Topic 146 onwards till 166 is Advaitins Anirvachaniya Khyati.
- Anirvachaniya Khyati hinted in 2 places in original text – page 44 – topic 67 – Tippany, page 55 second para topic 91.
- Topic development in the text :

1)

Rope Snake experience is Khyati – Error

- Khyati – error
- Root cause is rope ignorance

- If there is clear rope knowledge, there will be no projection of rope snake.

2 Avidyas

Vyavaharika

- Atma Moola Avidya
- Atma Avidya

Pratibhasika

- Toola Avidya
- Anatma Avidya

Ignorance

Moola Avidya

- Atma Ajnanam
- Vyavaharika plane
- Self ignorance
- Sakshi Ignorance projects Jagat

Projection 2 factors

- Vyavaharika Vishaya, Vastu
- Artha Adhyasa

- Vyavaharika Vastu Jnanam
- Jnana Adhyasa
- Vritti

Thoolavidya

- Anatma Agyanam
- Pratibhasika Plane
- Music, dance, physics, Brahma Loka ignorance
- Rope ignorance projects rope snake

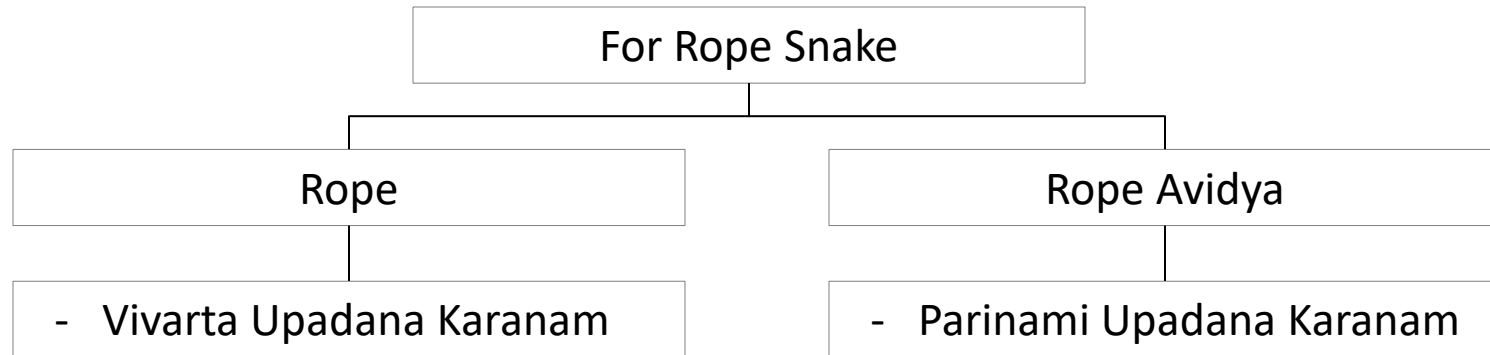
Projection 2 factors

- Projection of Snake
- Sarpah Vishaya
- External
- Artha Adhyasa

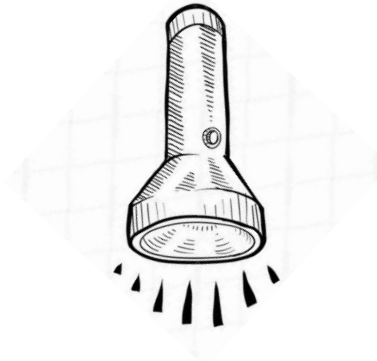
- Snake cognition in the mind
- Intellect
- Surpah Jnanam
- Sarpah Vritti

- How Avidya is there in the place, where there is a rope?

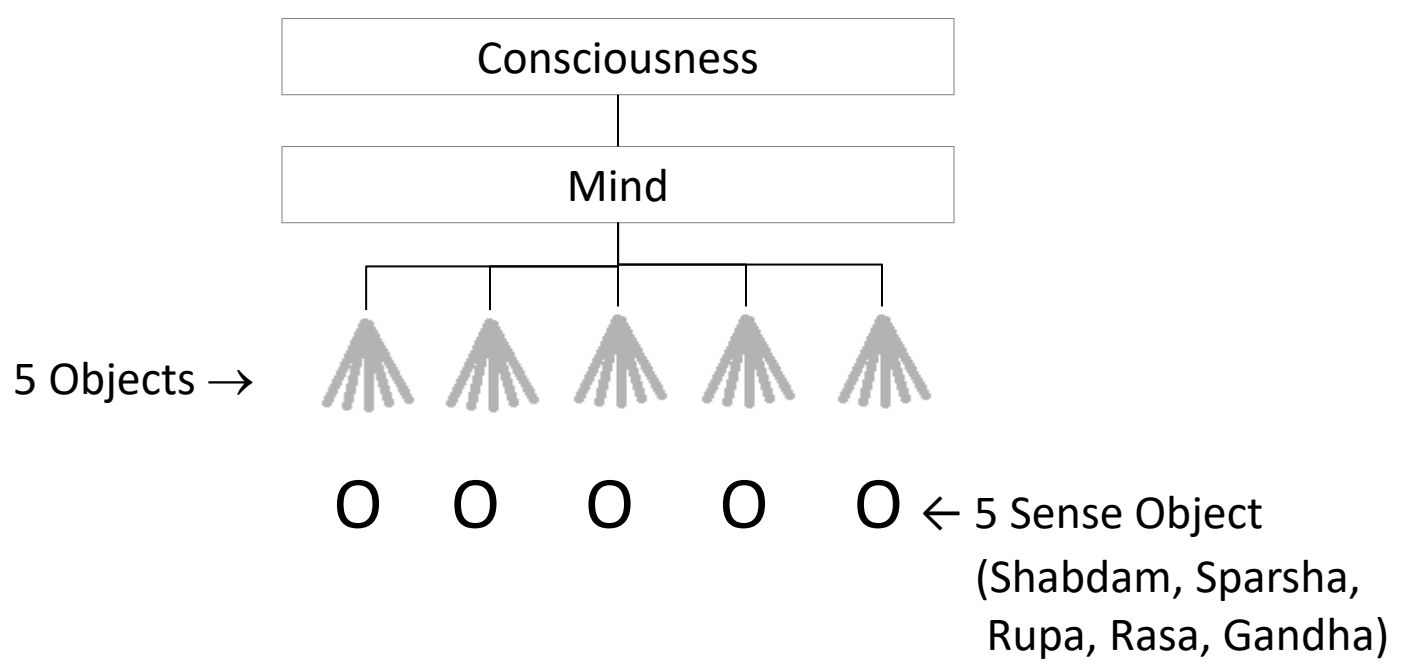
Mere Rope	Rope + Avidya
No Problem	Creates Error



Torch Light



5 Objects → O O O O O



Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

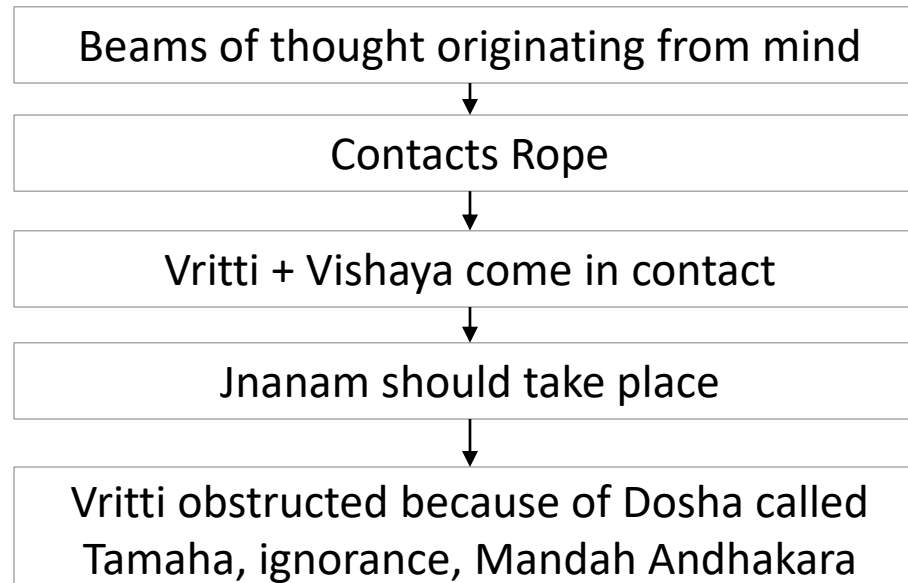
- Antahkarana Vritti pervades through aperture called eye and contacts rope.
- **Rope covered by partial ignorance because light is insufficient.**
- If light sufficient, will get Rope Akara Vritti – no error.

What is job of Rajju Vritti?

- Rajju Agyanam Nashayanti.
- Destroys ignorance of Rope, Aavarna Bhangaha.
- That which covers the rope “Ignorance” destroyed.
- Avidya here is Thoola Avidya, Avarnam.
- **When ignorance covering Rope is destroyed, object becomes evident, perceptible, knowable.**
- In rise of Vishaya Vritti, eye and light are required.
- Saurahi Alokaha = Sunlight, is Sadhana, supportive cause.
- Without sunlight, eyes, can't perceive.

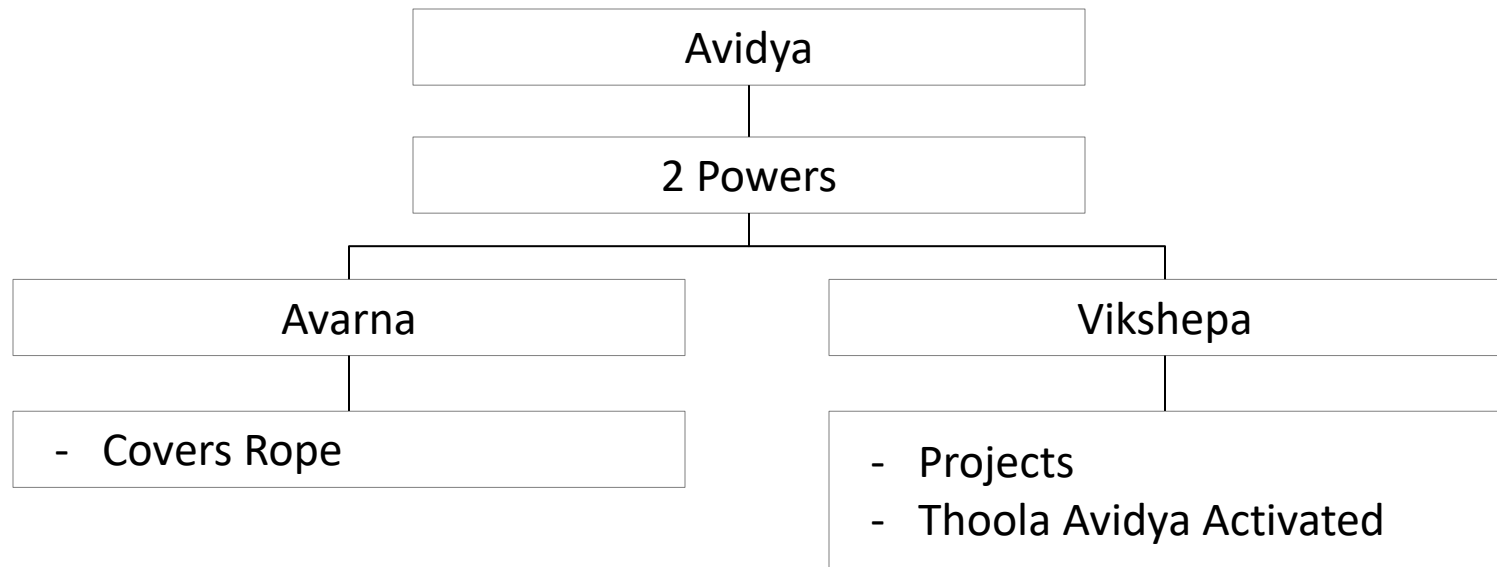
This is normal mechanism rope Snake – Abnormal course, development :

रज्ज्वादौ सर्पादिभ्रमोत्पत्तिदशामन्तःकरणवृत्तिश्चक्षुर्द्वारा बहिर्निर्गत्य रज्ज्वा सह संयुज्यते। तथापि सा तमआदिदोषैः प्रतिबद्धा सती न रज्जुसमानाकारा भवति। ततो न रज्जोरावणभङ्गो जायते। इत्थमावरणभङ्गकवृत्तिसंसर्गे सत्यपि यदा दोषैः रज्ज्वामावरणभङ्गो न जायते तदा अधिष्ठानभूतरज्ज्ववच्छिन्नचैतन्यनिष्ठाविध्यायां कश्चन विक्षेपो जायते। तदा साविध्या सर्पाकारेण परिणमते। स चाविध्याकार्यभूतः सर्पो यदि सन् स्यात्, न स रज्जुसाक्षात्कारेण निवर्तेत; निवृत्तिश्चानुभूयते। तस्मान्नैव सन् स सर्पः। अत्यन्तासंश्लेषस्यात्स सर्पो बन्ध्यापुत्रादिवन्नोपलभ्येत, उपलभ्यते तु। तस्मान्नाप्यसन् स सर्पः। किन्तु सदसद्विलक्षणोऽपिनिर्वचनीयः। एवमेव शिक्त्याध्यधिकरणेष्वपि आरोपितरजतादयस्तात्कालिकतया अनिर्वचनीयतयोत्पन्नाः सन्तः प्रतिभान्ति। अस्यनिर्वचनीयस्य सर्पादेः ख्यातिः = प्रसिद्धिः = प्रतीतिः = स्फुरणमभिवनञ्चानिर्वचनीयख्यातिरिच्युच्यते।



In Total Darkness	In total Brightness
No Problem	No Problem

- Tamaha = Partial Darkness, obstacle for seeing clearly.
- Antahkarana Vritti is obstructed from taking Rajju Akara Vritti.
- Since Rajju Akara Vritti doesn't take place, ignorance removal, Avarna Bhangaha does not take place.
- Rope ignorance is not destroyed, envelope that covers in the form of Avidya is not destroyed.
- Vrittis regular job is Avarna Bangaha.
- Ignorance removing Vritti contacts rope but because of Dosha, Avarnam is not removed.
- Some medicines don't work if you have allergy.
- We get other problems added.
- Undestroyed Thoola Avidya gets activated.



- Where is Thoola Avidya located?
- Naishkarmya Siddhi – 3rd Chapter – Introduction one full page.

Generally we say :

- **Rope ignorance in the Rope, special rule :**

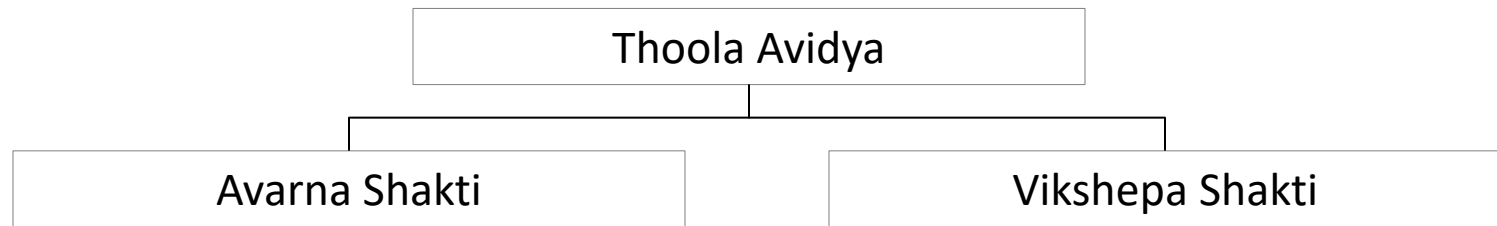
Ignorance always located in consciousness.

- **Moola and Thoola Avidya supported by consciousness only.**

- Avidya located in Atma, never in Anatma.

- **When I forget my own nature, I am attached to Anatma body or mind and the sense objects.**
- **When I remember my nature, life is a leela.**

- Sureshvaracharya : Avidya Ashraya is Chaitanyam.
- Rope ignorance is located in Chaitanyam enclosed in Rope as Chaitanyam is all pervading.
- Rope is Jadam, has no mind, has consciousness like space, is in all containers.
- There is consciousness enclosed in rope, wall, car, house.
- Ghata Avidya – Ghata Avachinna Chaitanyam Vardate.
- Where rope is, there is consciousness also.
- In that consciousness Thoola Avidya is there.



- **When Avarnam not removed, Vikshepa takes over.**
- Vikshepa Shakti of Thoola Avidya is located in Rajju Avachinna Chaitanyam
- It generates Artha Adhyasa – “Snake”.

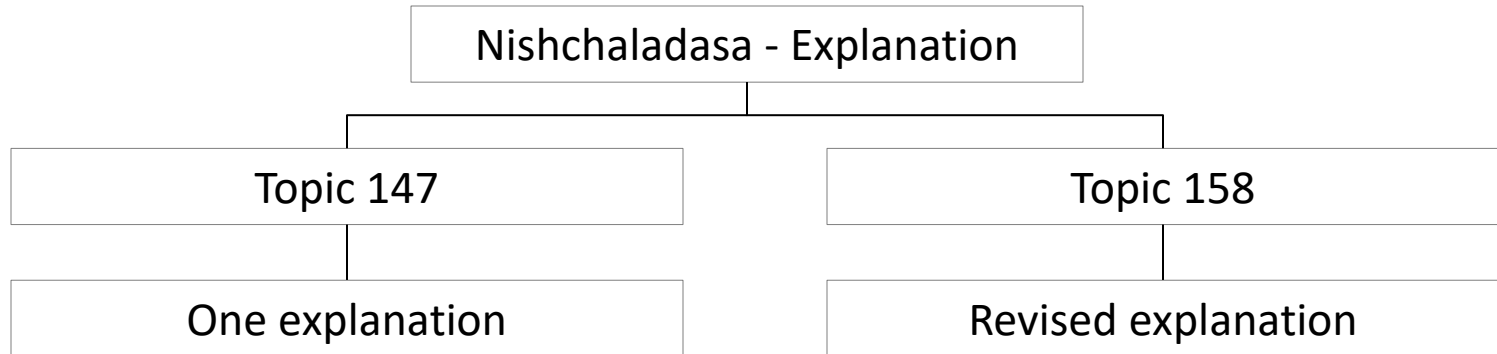
Topic 147 :

(१४७) भ्रमस्थले सर्पज्ञानमप्यविद्ध्यापरिणामः, सर्पतज्ज्ञानयोर्युगपदेवोत्पत्तिलयौ;
सर्पः साक्षिभास्यश्च- यथा सर्पादिरविद्ध्यापरिणामस्तथा
तादृशसर्पादिज्ञानरूपवृत्तिरप्यविद्ध्यापरिणाम एव, न त्वन्तःकरणपरिणामः।
अत एवाधिष्ठानरज्ज्वादिसाक्षात्कारेण आरोपितसर्पादिरिवारोपितसर्पादिज्ञानमपि
बाध्यते। तस्यान्तःकरणपरिणामत्वे तु न बाधो युज्यते। अतः आरोपितसर्पादिवत्
तज्ज्ञानमप्यविद्ध्याकार्यत्वात् सदसद्विलक्षणमनिर्वचनीयं भवति।

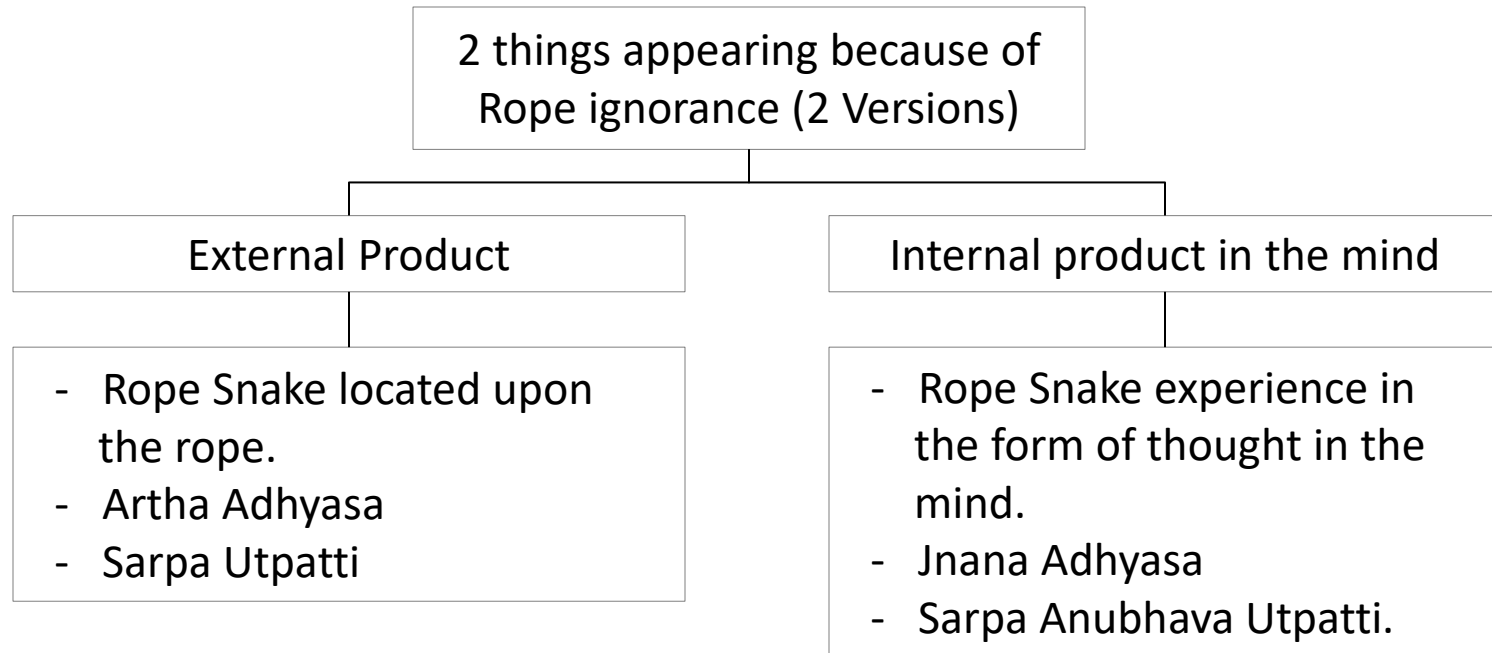
Anirvachaniya Khyati of Advaitin :

Normal Explanation :

- Superimposition of Snake upon rope.
- Rope Snake appears because of Rope ignorance.
- Rope ignorance because of insufficient light.



- Nishchaladasa becomes more involved.
- Rope snake appears and Rope Snake experienced in the mind.



General Rule :

- Ignorance always in a conscious being.
- Table not ignorant
- Rama ignorant of table.

- **Ignorance is located in consciousness.**

(a)	(b)	(c)
<ul style="list-style-type: none"> - 2 products - External and internal 	<ul style="list-style-type: none"> - Require 2 versions of ignorance 	<ul style="list-style-type: none"> - Located in 2 versions of consciousness.

- When experiencing rope snake perceiving Rope – Mind inform of thought goes out and contacts the rope which is called Vritti Vyapti.

Antahkarana Vritti :

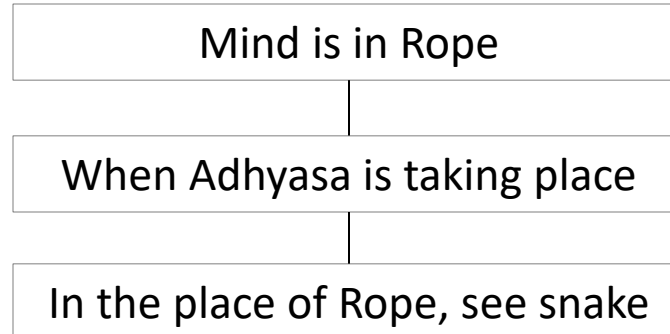
Dakshinamurthi Stotram :

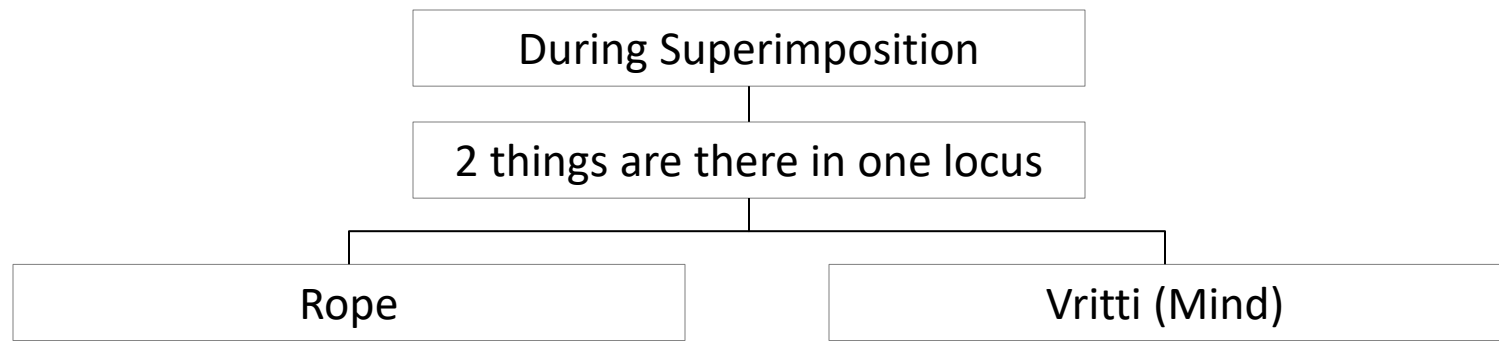
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
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nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
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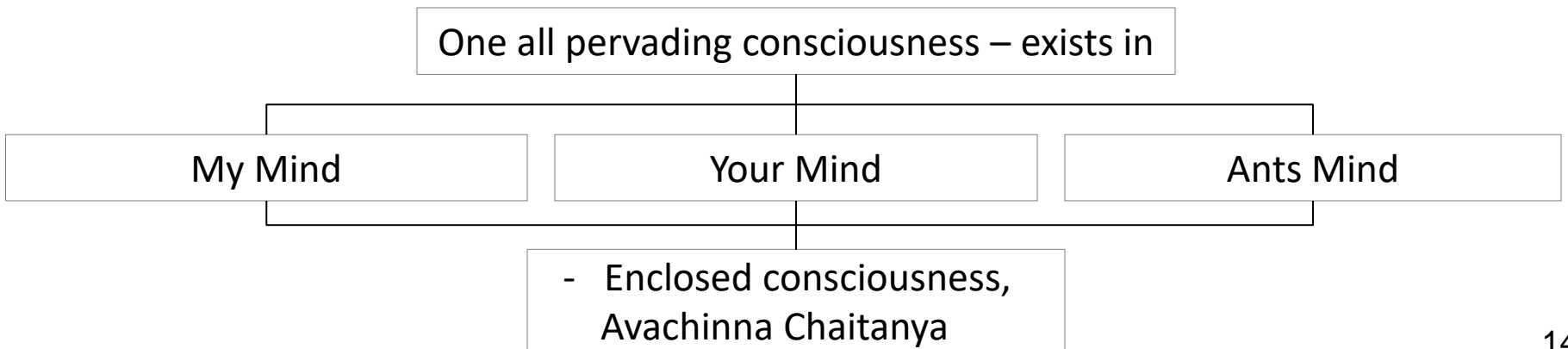
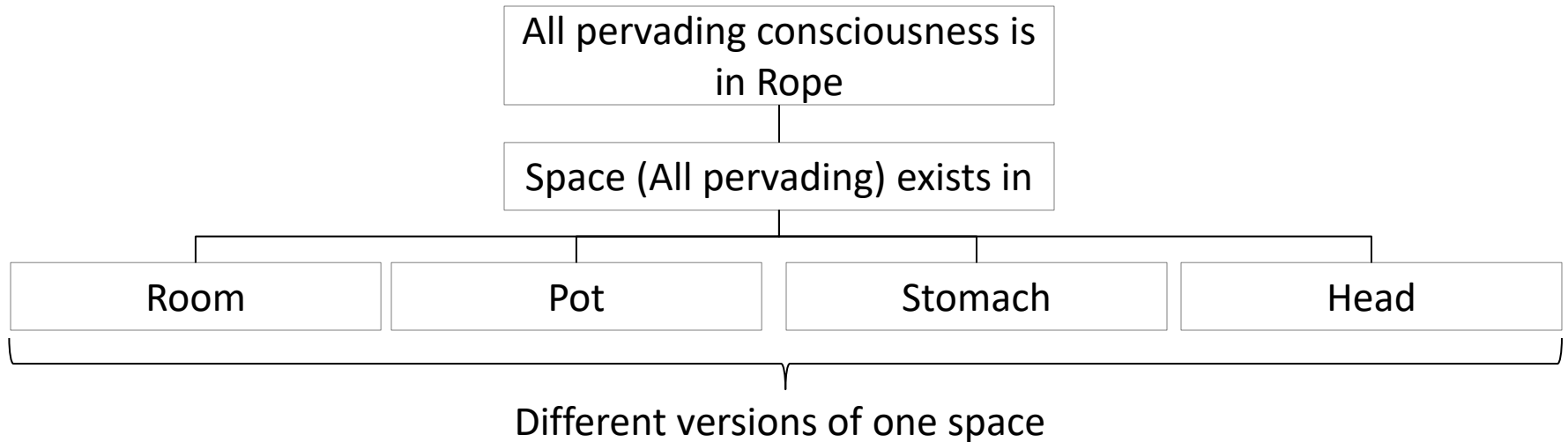
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

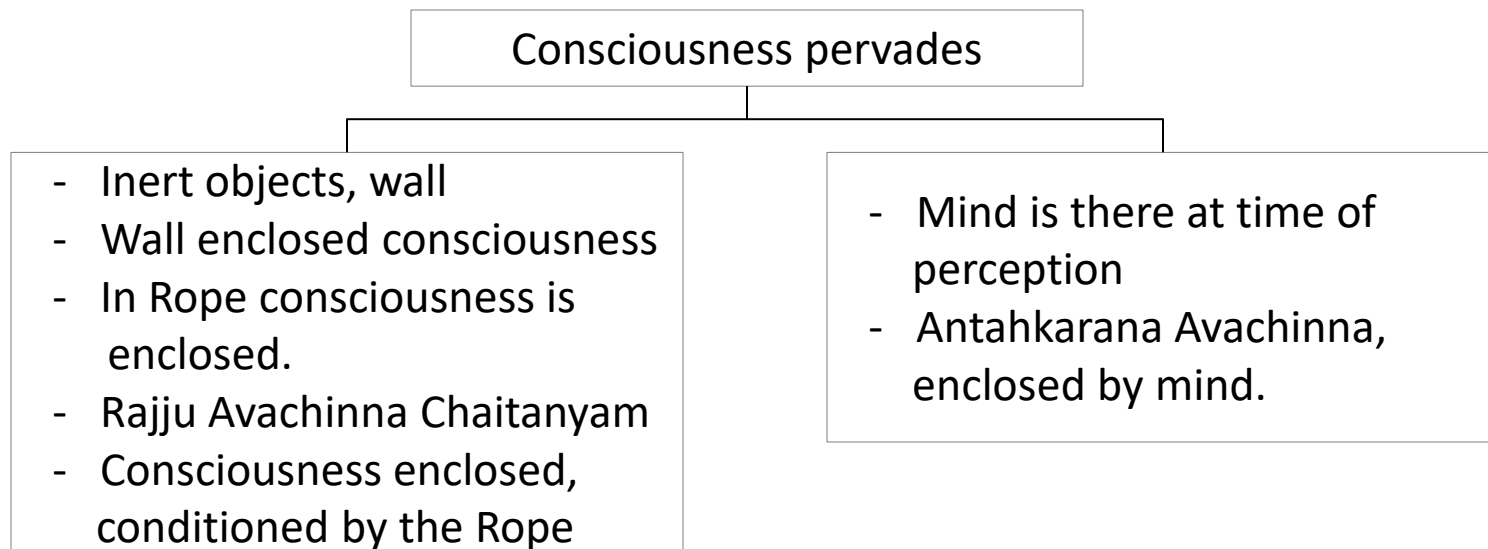
- Mano Vritti through eyes goes out and pervades Rope.





- 2 versions of consciousness can be presented.





- 2 versions of one consciousness is available.
- When not perceiving rope, 2 versions does not overlap
- When perceiving Rope, overlapping of 2 Chaitanyams takes place.

Example :



- Avachinna Chitanya Dvayam.
- 2 versions of Rope ignorance.

Ignorance is one – Rope ignorance



2 Versions

- Rope ignorance is one version of consciousness enclosed in Rope.
- In Rope Avachinna Chaitanyam.

- Rope ignorance located in Antahkarana enclosed consciousness in the mind, in the place of Rope.

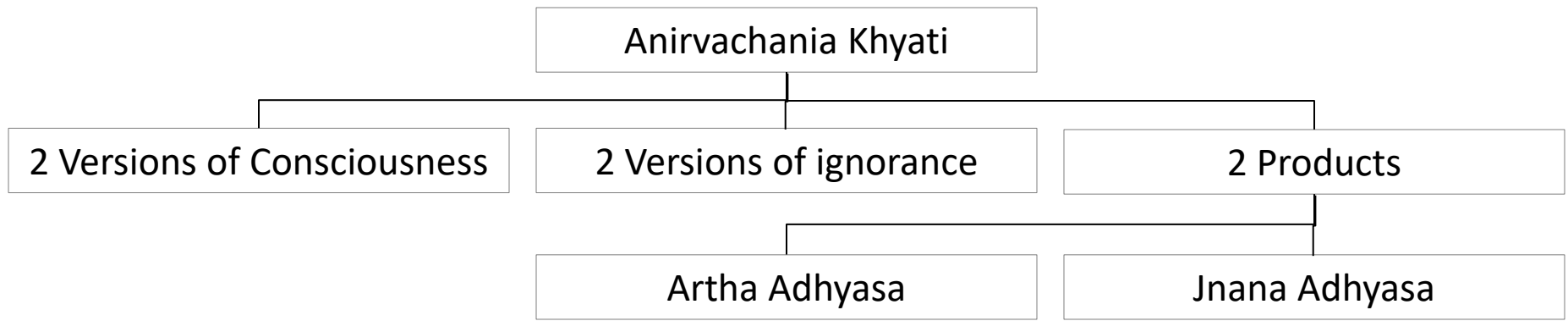
2

Enclosed Chaitanyam

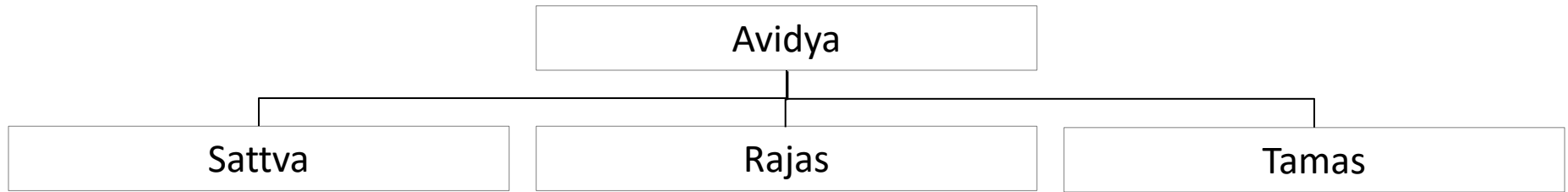
- Product snake
- Rope ignorance located in consciousness enclosed in the Rope, responsible for production of snake.
- Artha Adhyasa Janayati
- Snake produced upon the rope, outside the rope
- Person points out : There is a external snake.
- Anirvachaniya Sarpa, Pratibhasika Sarpa
- Sarpa external

1 Ignorance / Agyanam

- Product snake experience
- Rope ignorance located in consciousness enclosed in the mind generates rope snake experience.
- Sarpa Anubhavam Janayati
- Person Runs away from snake
- Generates - Sarpah internal Anubhava
- Experience internal



- To generate Artha Adhyasa, Snake, product outside, Rajva Vidya is Tamo Guna Pradhana, Sarpam Janyati.



- Sattva Guna Pradhana Rajva Vidya Sarpa Jnanam Janyati.

Gita :

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

**sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||**

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- 1st version Nishchaladasa – presents here.

One Rajju knowledge :

- One Rajju Jnanam negates both types of ignorance and both types of Adhyasa.

अपि त्वयं विशेषः - प्रातिभासिकसर्पादिः

रज्ज्वाध्युपहिताधिष्ठानचैतन्यस्थतमोगुणप्रधानाविध्यांशपरिणामः। तद्विषयकवृत्तिज्ञानन्तु

इदमाकारवृत्त्यभिव्यञ्जकसाक्षिचैतन्यस्थसत्त्वगुणप्रधानाविध्यांशपरिणामः इति विवेकः।

रज्ज्वाध्युपहितचैतन्यस्थाविध्या यदा सर्पाध्याकारेण परिणमते, तदैव

तद्धुत्त्युपहितसाक्षिचैतन्यस्थाप्यविध्या सर्पादिज्ञानाकारेण परिणमते। येन कारणेन

रज्ज्वाध्युपहितचैतन्यस्थाविध्यायां क्षोभो जायते तेनैव कारणेन साक्षिचैतन्यस्थाविध्यायामपि

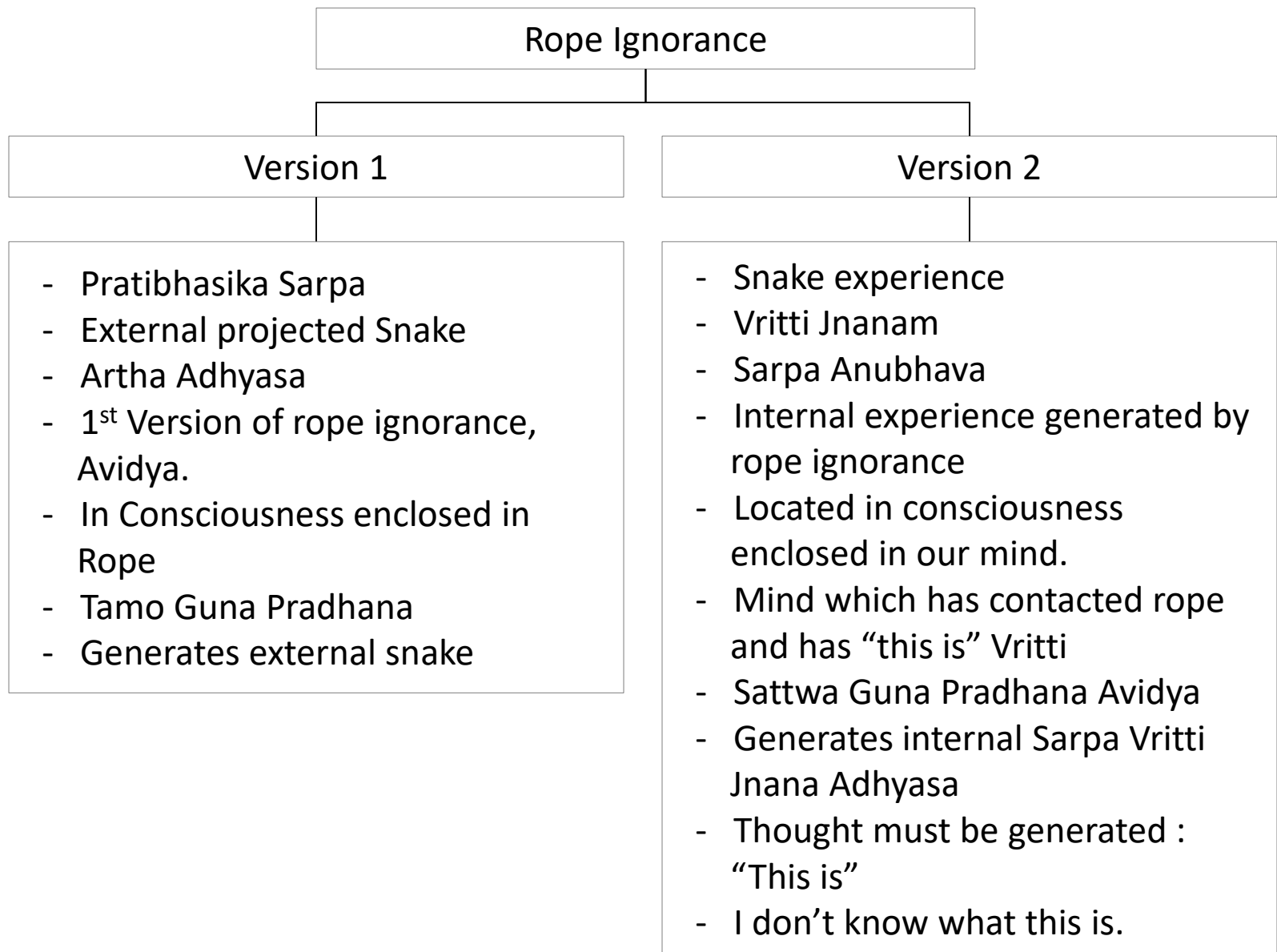
क्षोभो जायते। तस्माद्भ्रमस्थलेसर्पादि विषयास्तज्ज्ञानानि च युगपदेवोपपद्यन्ते,

रज्ज्वाधिष्ठानसाक्षात्कारेण युगपदेव प्रलीयन्ते च। इत्थं च भ्रमस्थले बाह्यचैतन्यस्थाविध्यांशः

सर्पादिविषयोपादानकारणं भवति। अन्तःसाक्षिचैतन्यस्थाविध्यांशः

सर्पादिविषयकज्ञानरूपवृत्त्युपादानकारणं भवति।

- Introduction presented here.
- Even though rope ignorance is one but to explain production of external snake and internal expression.
- We make 2 versions of one Rope ignorance.



- Both Sarpa + Sarpa Anubhava generated by one ignorance, both are simultaneous.
- Snake outside + snake experience inside simultaneously generated.

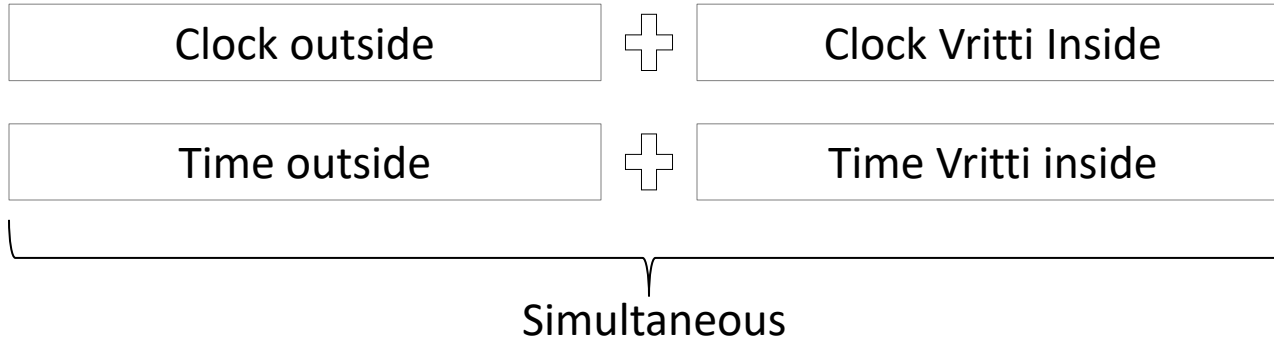
Sad Darshanam :

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या।
सत्तेन्द्रियाणां मनसो वशे स्या-
न्मनोमयं तद्भुवनं वदामः ॥८॥

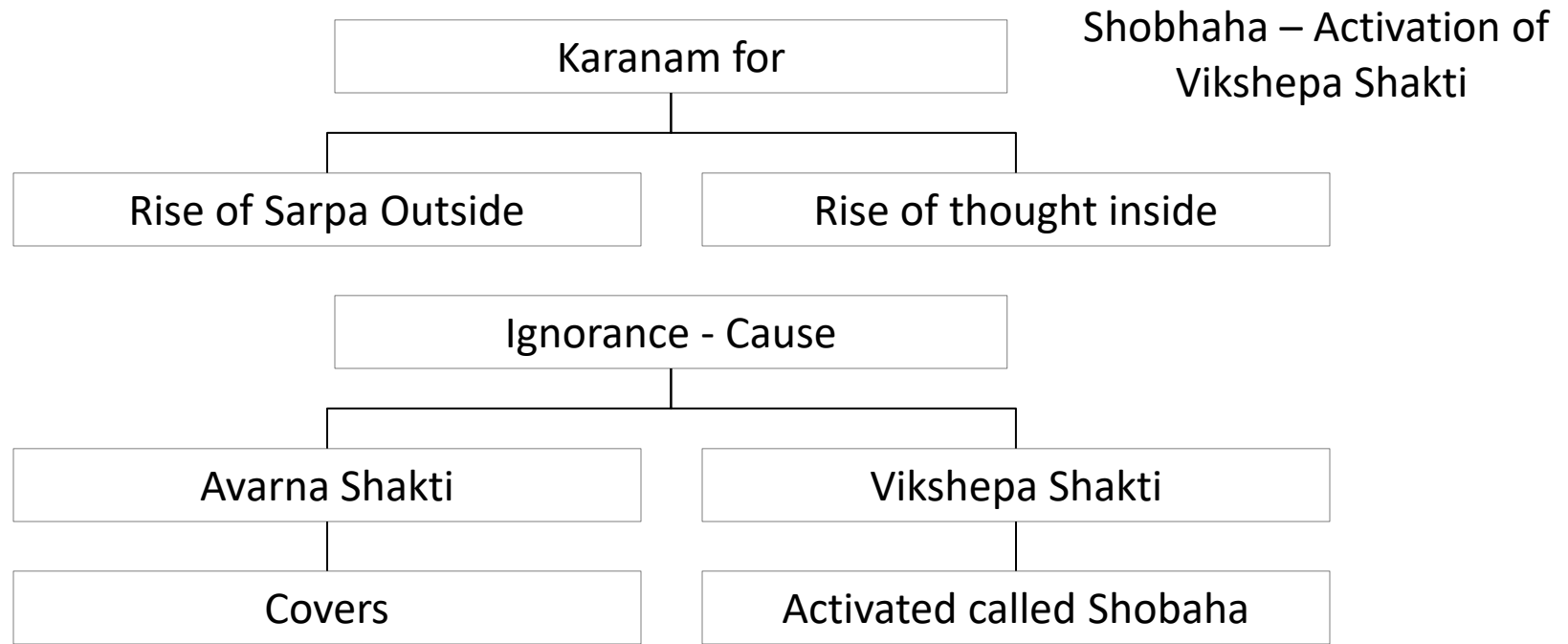
dahiya sahodeti dhiyastameti
lokastato dhipravibhasya eshah |
dhilokajanmakshayadhama purnam
sadvastu janmakshayashunyamekam || 9 ||

The whole world is in the form of the five sense-perceptions, such as sound, sight, taste, smell and touch. The existence of the sensations is revealed by the corresponding thoughts. The sense-organs and the sensations are under the control of the mind. Let us say, therefore, that the world is purely mental, projection of the mind. [Verse 9]

- When you wake up from sleep – objects appear outside + corresponding thought inside.



- When ignorance version 1 – generates external snake outside, then at same time ignorance version 2 parallel, generates internal experience also.
- Both Phenomena arise simultaneously.
- One can't be there without other.



- What activates 1st version, same cause Sakshi Avidya, in ignorance 2 – activating cause is one.
- Activates both external and internal Adhyasas.
- When cause gets ready to produce effect, preparedness is called activation, Shobha.
- Seed under ground, has capacity to sprout – rain falls, creative germinating power gets activated.
- Activation of germinative power of seed is called Shobhaha.
- Cause of Shobha = Rainfall – plants germinate.
- Karma, Vasana = Cause ignorance, Vasana for Rope ignorance.

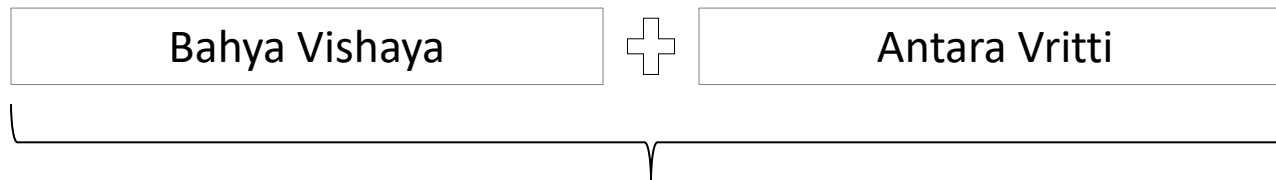
Example :

- 100 metres race.
- On your marks... ready
- Position : Karya Abhimukatvam
- Before effect – state of cause – Agyana = Seed

Adhyasa = Sprout

Ignorance	Error / Adhyasa / Misconception
Seed	Sprout

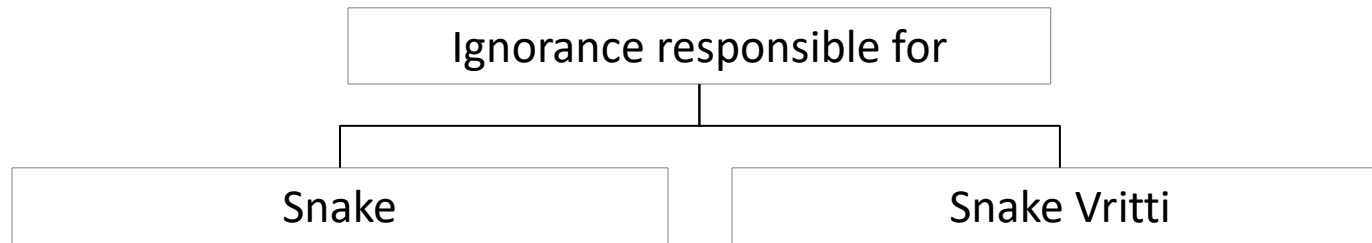
- Shobhaha makes ignorance ready to sprout into confusion.
- **Wherever Adhyasa, confusion... shell silver, mirage water... external objects called Artha Adhyasa and internal experience Jnana Adhyasa – are simultaneously produced.**



Simultaneously arise

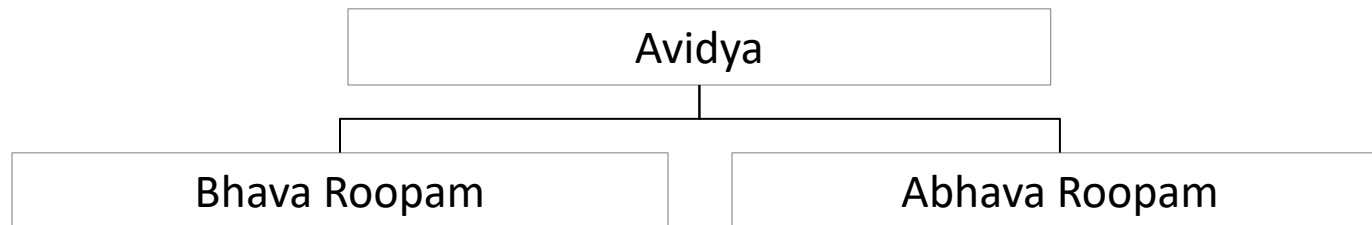
- When frightened people are helped by Guru, no snake, only Rope is there, takes Vedanta Shastra, knowledge comes.. Both Jnana Adhyasa and Artha Adhyasa simultaneously resolve (Vishaya + Vritti).

- In this manner, all projections take place.



- **Therefore ignorance is material cause.**
- Material out of which product is made.

From	Is Produced
Wood	Furniture



Advaitin :

- Satchidananda Saraswati – group – Avidya is Abava Roopa.
- Avidya is Bava Rupa – material cause for production of Artha Adhyasa and Jnana Adhyasa.
- Avidya Version No. 1 is material cause for external snake, sarpa material cause.

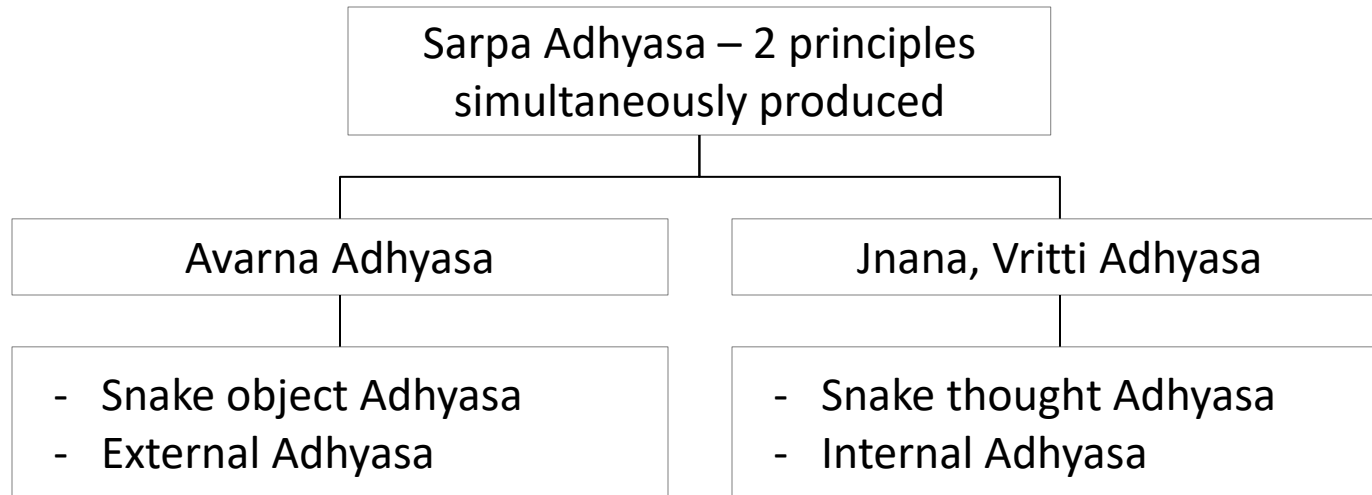
- Sakshi Chaitanyam ignorance – version No. 2 – is material cause for internal thought, Vritti, Sarpavritti material cause.

Revision (112) :

तस्माद्भ्रमस्थले सर्पादि विषयास्तज्ज्ञानानि च युगपदेवोपपद्यन्ते, रज्ज्वाधिष्ठानसाक्षात्कारेण युगपदेव प्रलीयन्ते च। इत्थं च भ्रमस्थले बाह्यचैतन्यस्थाविध्यांशः सर्पादिविषयोपादानकारणं भवति। अन्तःसाक्षिचैतन्यस्थाविध्यांशः सर्पादिविषयकज्ञानरूपवृत्त्युपादानकारणं भवति।

Phenomenon of Rajju Sarpa based on Anirvachaniya Khyati :

1st Step :

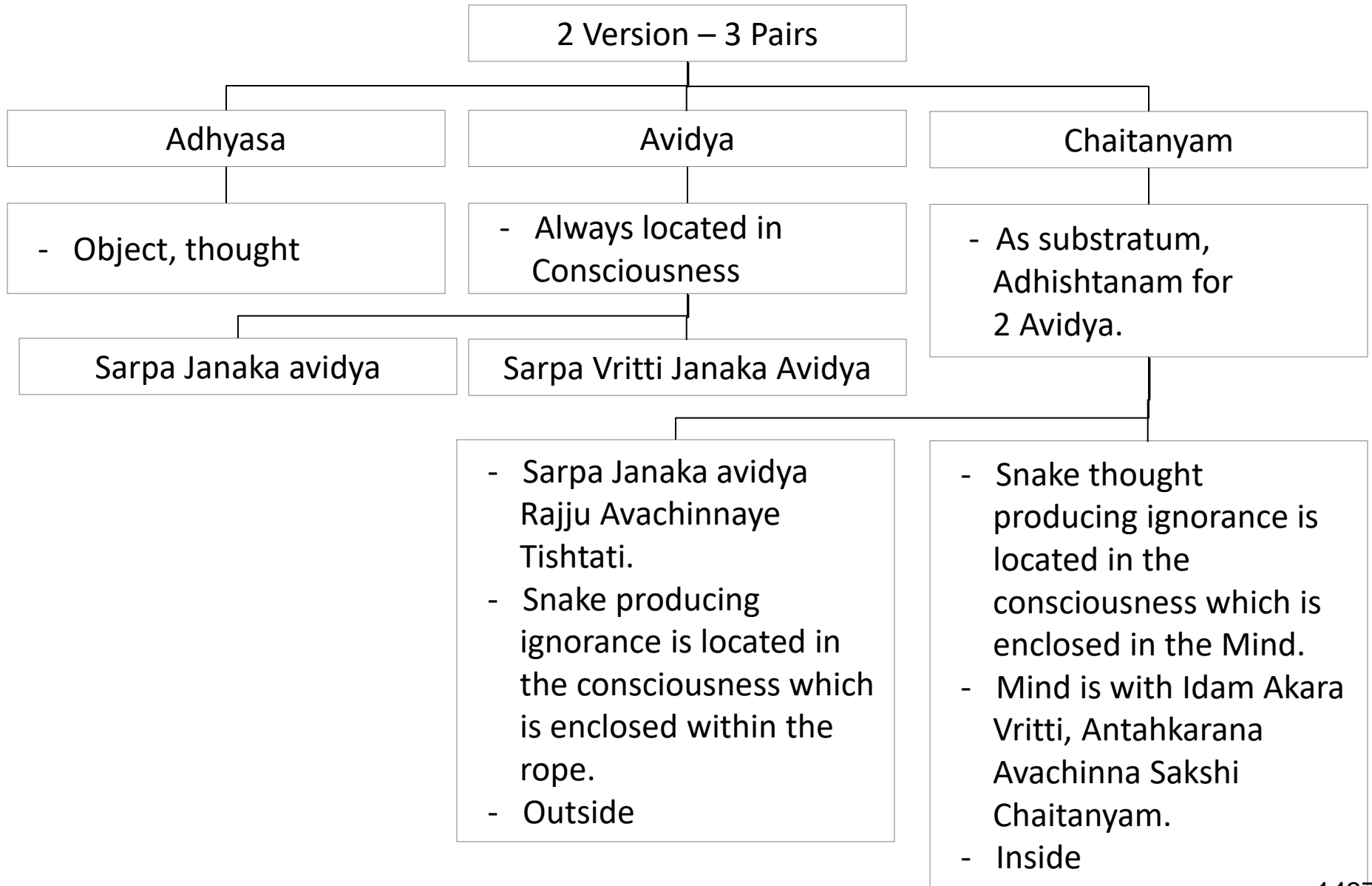


2nd Step :

- Karanam for both Adhyasa = Avidya, ignorance, material cause.

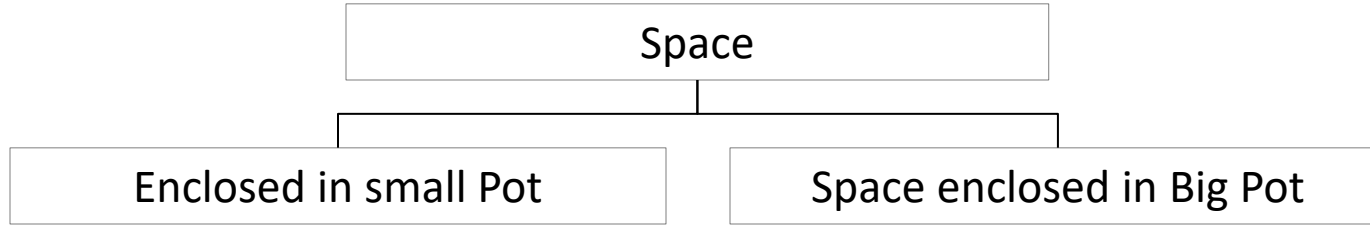
3rd Step :

- Present ignorance – 2 versions.



- Not division of Chaitanyam but presenting into 2.

Example :

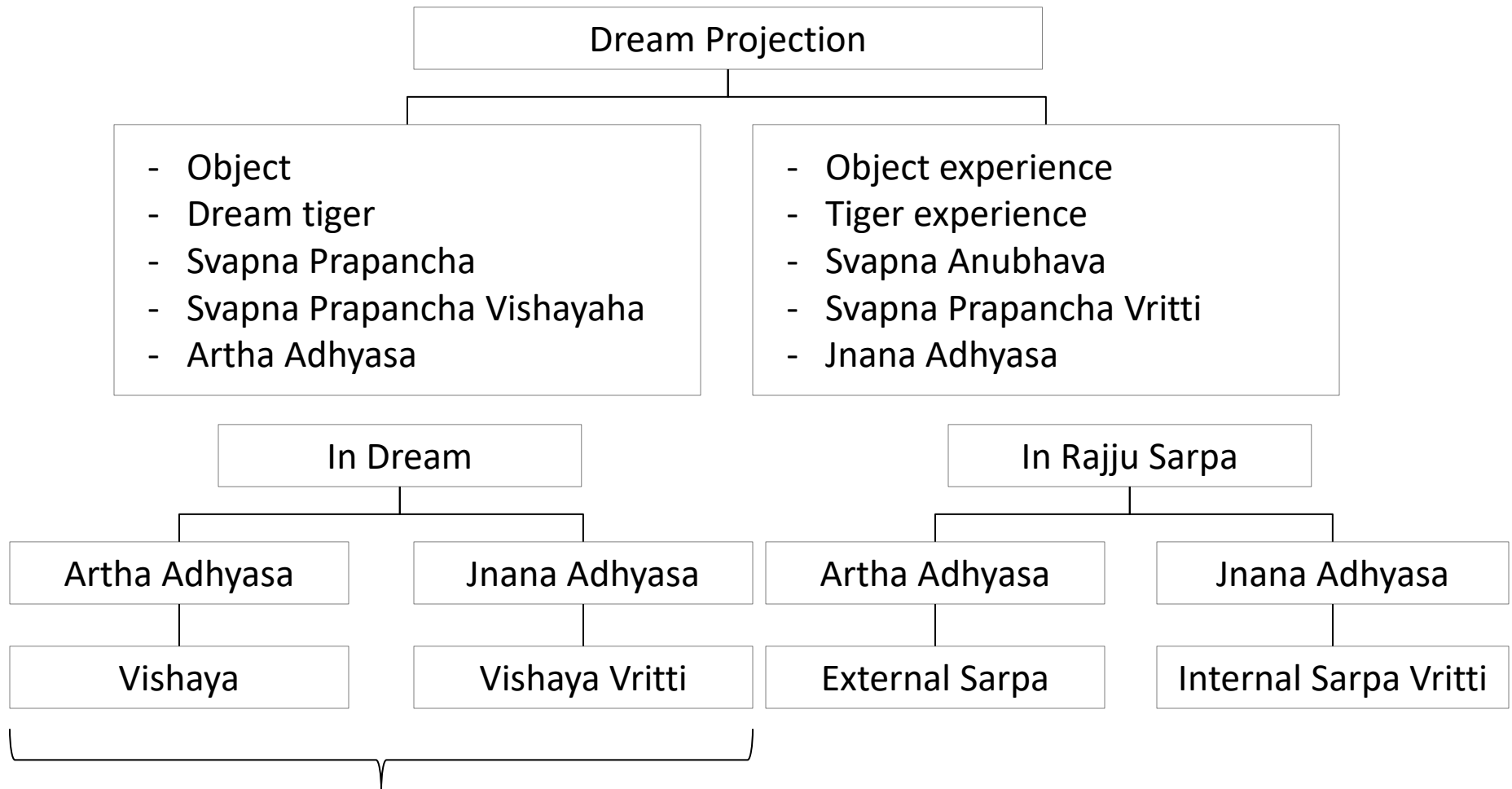


- Only seeming division.
- Avidya, Chaitanyam only one.

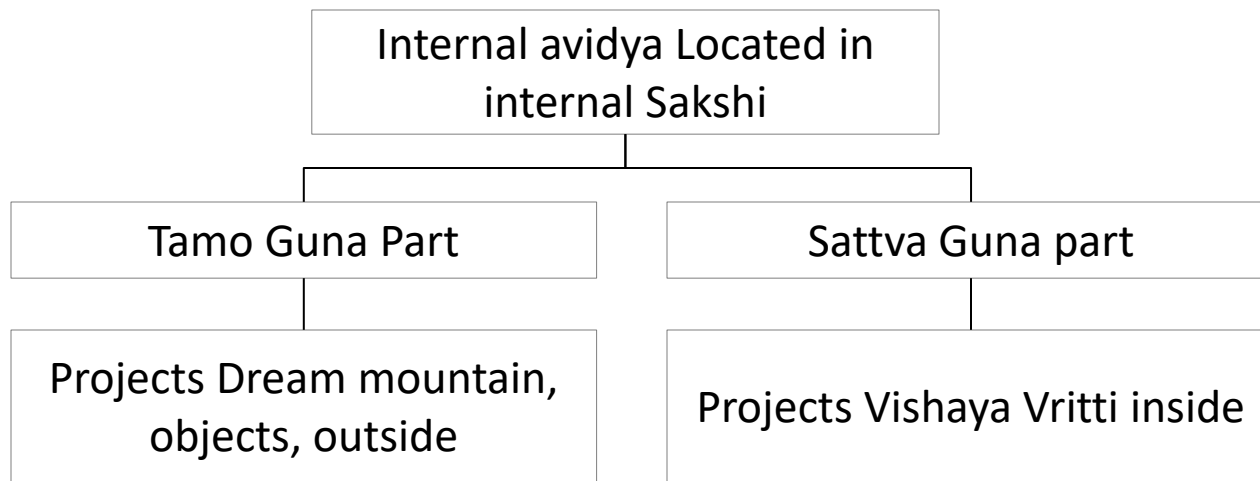
स्वप्ने त्वन्तःसाक्ष्याश्रयाविध्यागततमोगुणांशो विषयाकारेण परिणमते,
 तादृशाविध्यागतसत्त्वगुणांशस्तज्ज्ञानाकारेण परिणमते। अत एव स्वप्नेऽन्तःस्थाविध्यैव
 विषयतज्ज्ञानयोरुभयोरुपादानकारणं भवति। अनेनैव हेतुना बाह्यरज्जुसर्पादयः
 आन्तरस्वाप्तिकपदार्थाश्च साक्षिभास्या इत्युच्यन्ते। अविध्यावृत्तिद्वारा यध्यत् साक्षी
 प्रकाशयति तत्तत् साक्षिभास्यमित्युच्यते।

Example :

- Entire dream is a projection.
- Jagrat Prapancha is also a projection.

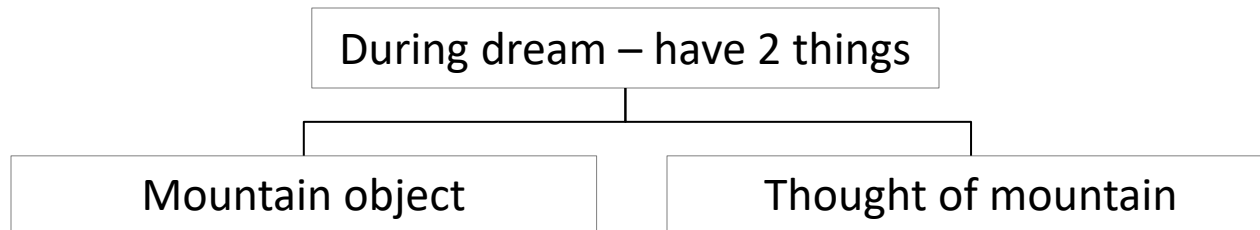


- Both Internal
- Don't require 2 versions of Avidya
- In dream – don't require 2 Avidyas.
- One Avidya located in the consciousness inside, Antar Sakshi, internal consciousness.

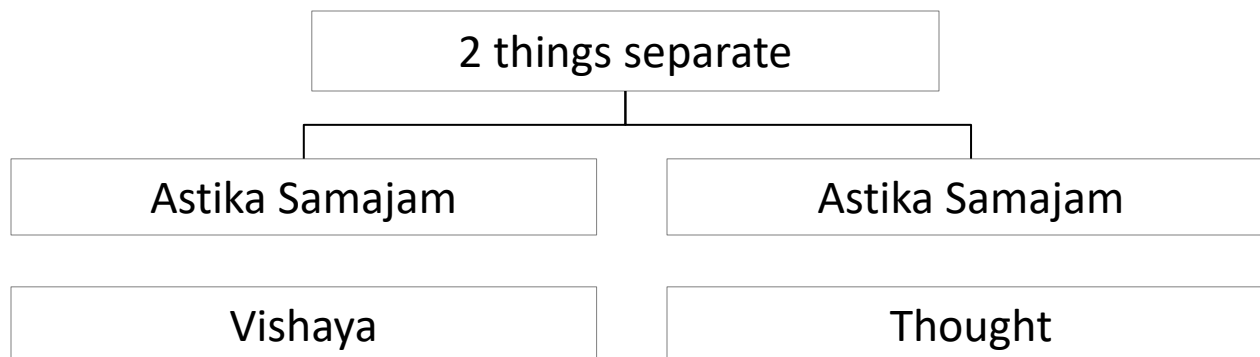


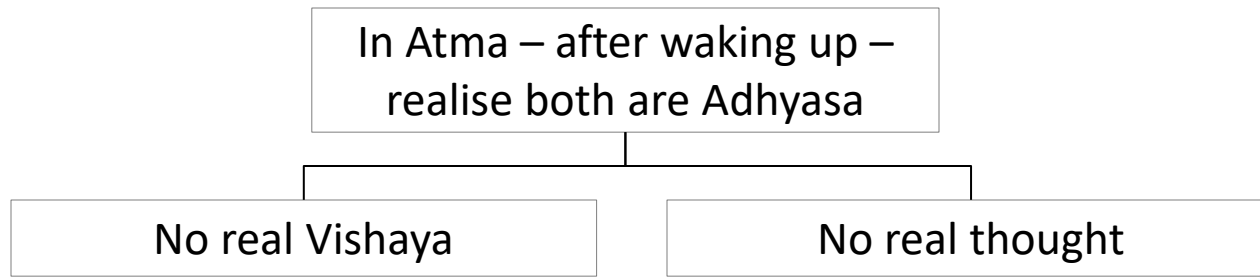
After waking Up :

- No dream mountain other than thought.
- Not 2 things.

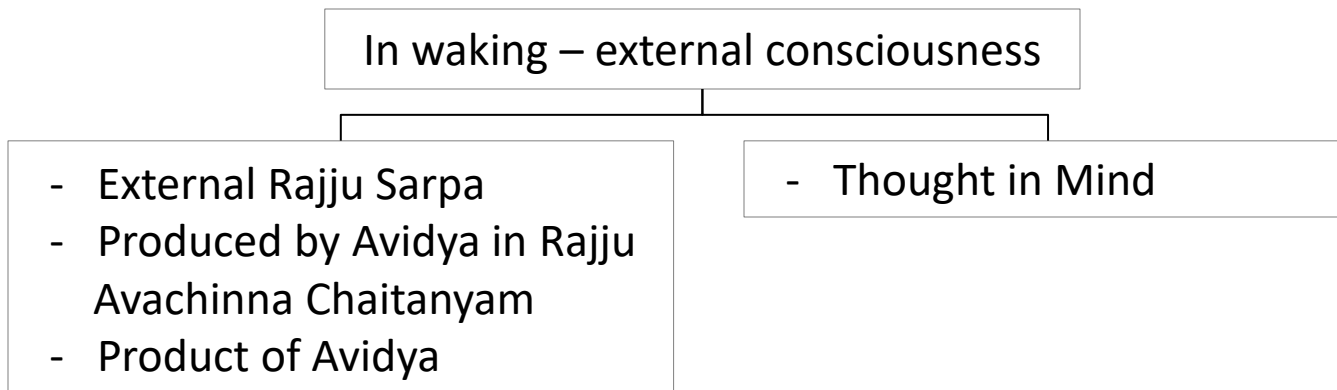
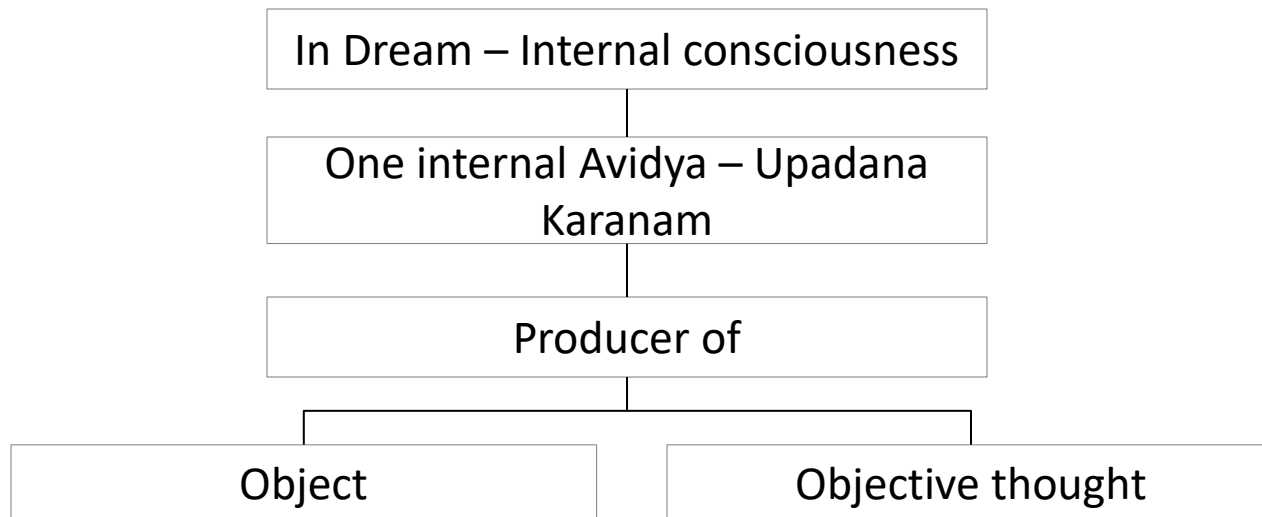


During Waking state :





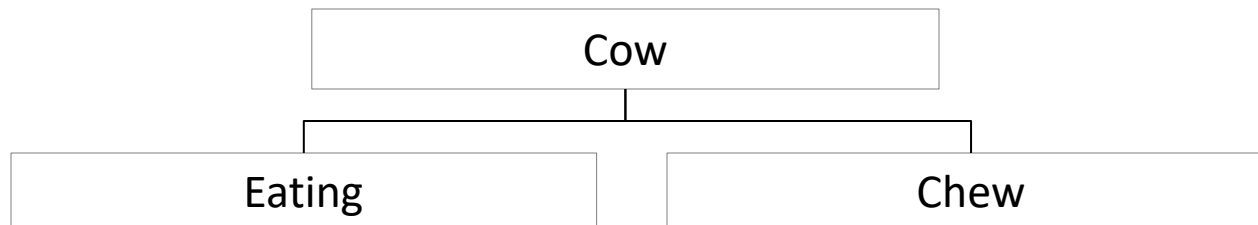
- **Paramartika Drishtya – both waking Vishaya and thought are projection of 2 versions of one Avidya only.**



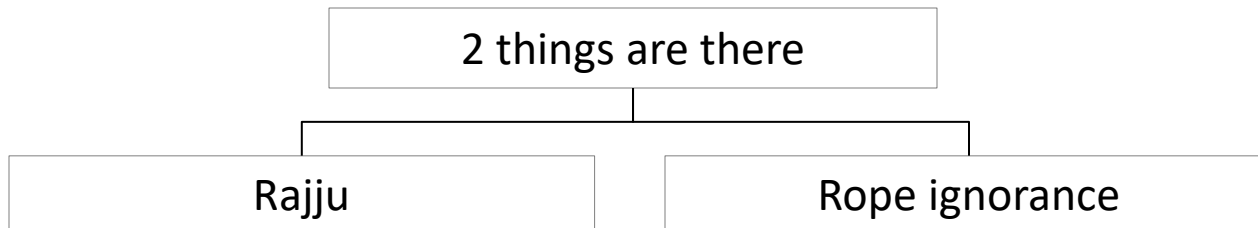
- Both internal consciousness dream and external consciousness, waking, are products of Avidya only.

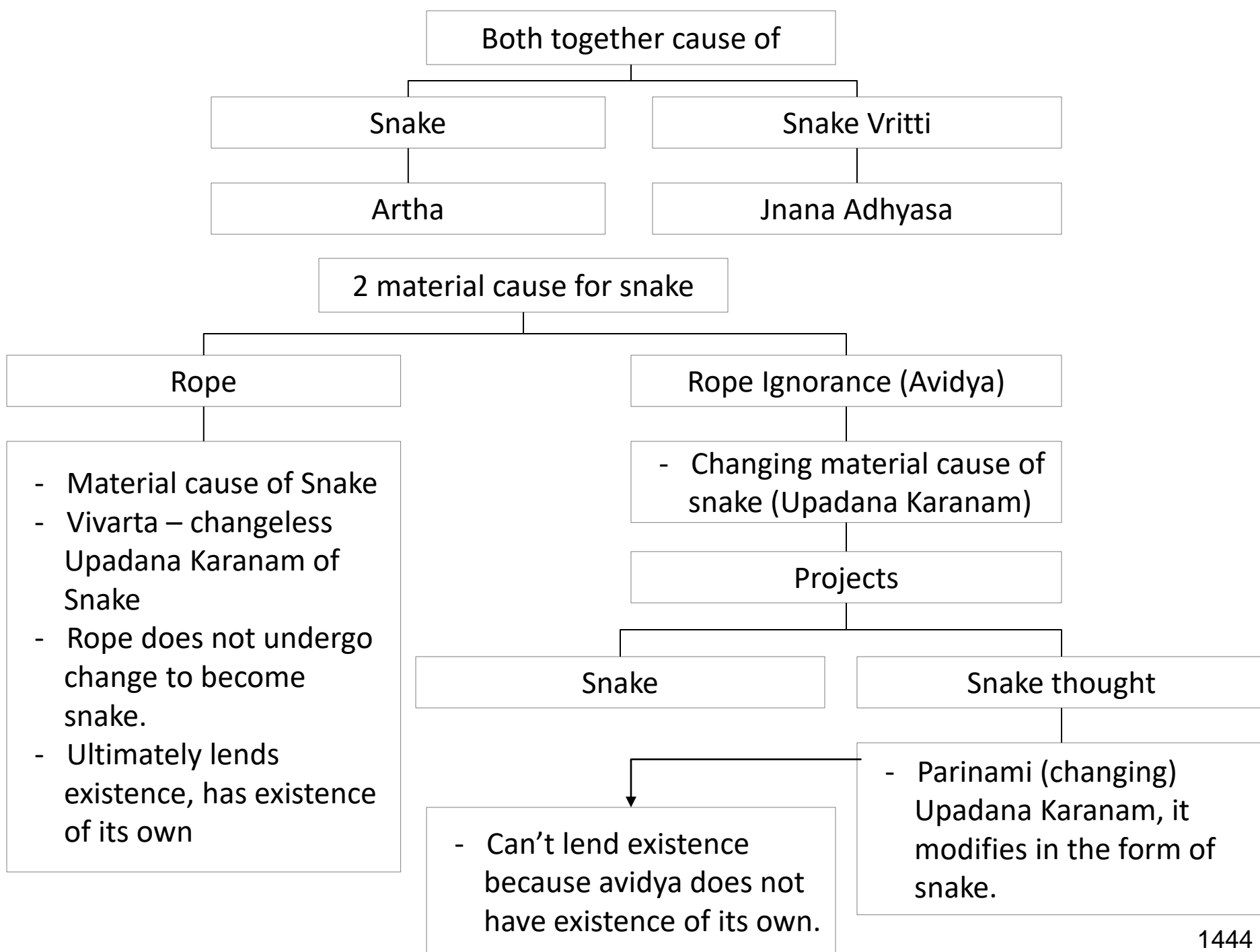


- Whatever object is experienced through Jnana Adhyasa, Avidya Vritti, that is Sakshi Bhasyam.
- Each topic requires hours of meditation.

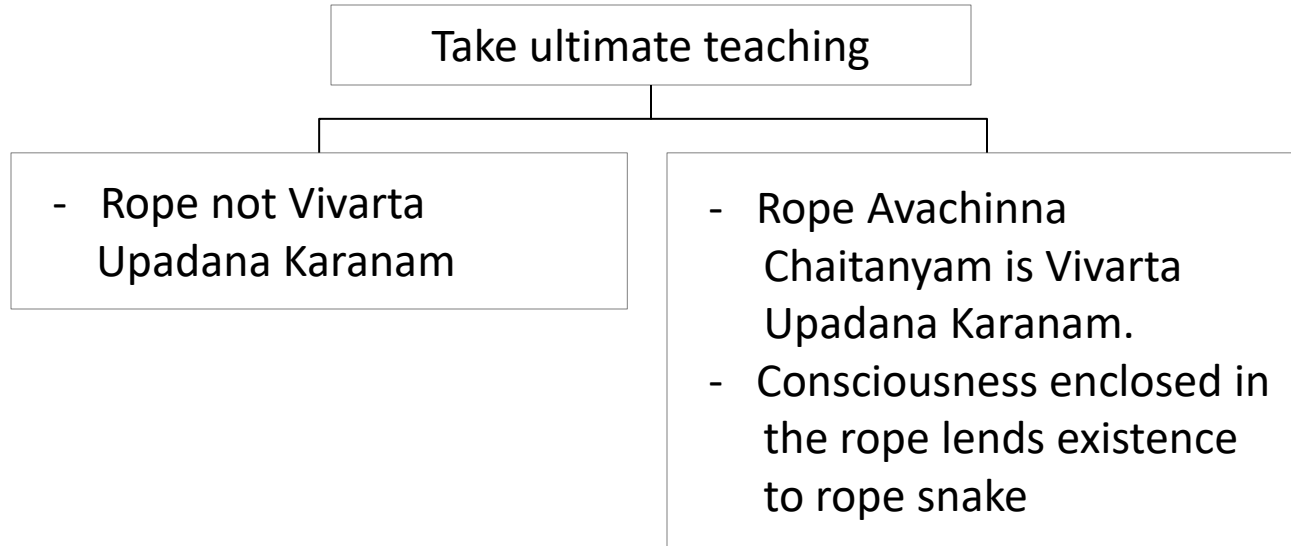


(१४८) रज्जुसर्पः तज्ज्ञानं चाविध्यायाः परिणामश्चेतनस्य विवर्तश्च—
अनिर्वचनीयरज्जुसर्पादिस्तज्ज्ञानं च भ्रम इति अध्यास इति चोच्यते।
अयं च भ्रमोऽविध्यायाः परिणामश्चैतन्यस्य विवर्तश्च भवति।
उपादानकारणसमस्वभावकोऽन्यथाभावः परिणामः,
अधिष्ठानविषमस्वभावकोऽन्यथाभावो विवर्त इति च विवेकः।
उपादानकारणमविध्या, स चानिर्वचनीया। तथा रज्जुसर्पादि
तज्ज्ञानश्चानिर्वचनीयमेव। तस्माद्रज्जुसर्पादि
तज्ज्ञानश्चाविध्यासमस्वभावकतदन्यथाभावरूपत्वादविध्यापरिणामो
भवति। रज्ज्वाध्यवच्छिन्नाधिष्ठानचैतन्यं तु सत्वरूपमास्ते।
रज्जुसर्पादि तज्ज्ञानं हि सद्विलक्षणं भवति। तस्माद्रज्जुसर्पादि तज्ज्ञानं
च स्वाधिष्ठानचैतन्याद्विरुद्धस्वभावकतदन्यथाभावरूपत्वाच्चैतन्यविवर्तो
भवति। ततो रज्जुसर्पादि तज्ज्ञानश्चाविध्यापरिणामः चैतन्यस्य
विवर्तश्चेति सिद्धम्।





- According to Vedanta, rope ultimately is Mithya.
- Rope has no existence of its own.
- Can't say – rope lends existence to the rope snake.



Rope Ignorance :

- Located in consciousness enclosed in rope Chaitanyam is Parinami Upadana Karanam for Rope Snake.
- Consciousness enclosed within the Rope is Vivarta Upadana Karanam for Rope Snake.
- Always Parinami Upadana Karanam and product will have the same degree of reality.
- Vivarta Upadana Karanam and the product will have different orders of reality.

(I) Produce	(II) Parinami Upadana Karanam of snake	(III) Vivarta Upadana Karanam
- Rope Snake	- Rope ignorance located in Rope Avachinna Chaitanyam.	- Rope ignorance located in Chaitanyam

- Rope ignorance (Avidya) + Product – Have same order of reality (Pratibhasika Satyam)



Rope Snake (Sarpaha)

- Avidya + Sarpaha – Negated in the wake of knowledge.



Parinami Upadana Karanam

- Vivarta Upadana Karanam + Product – Have different orders of reality



Lends Existence



Sarpaha

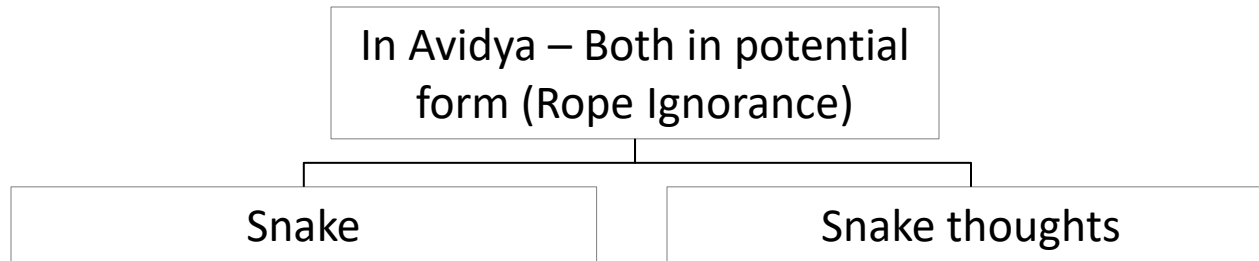


Consciousness enclosed within Rope

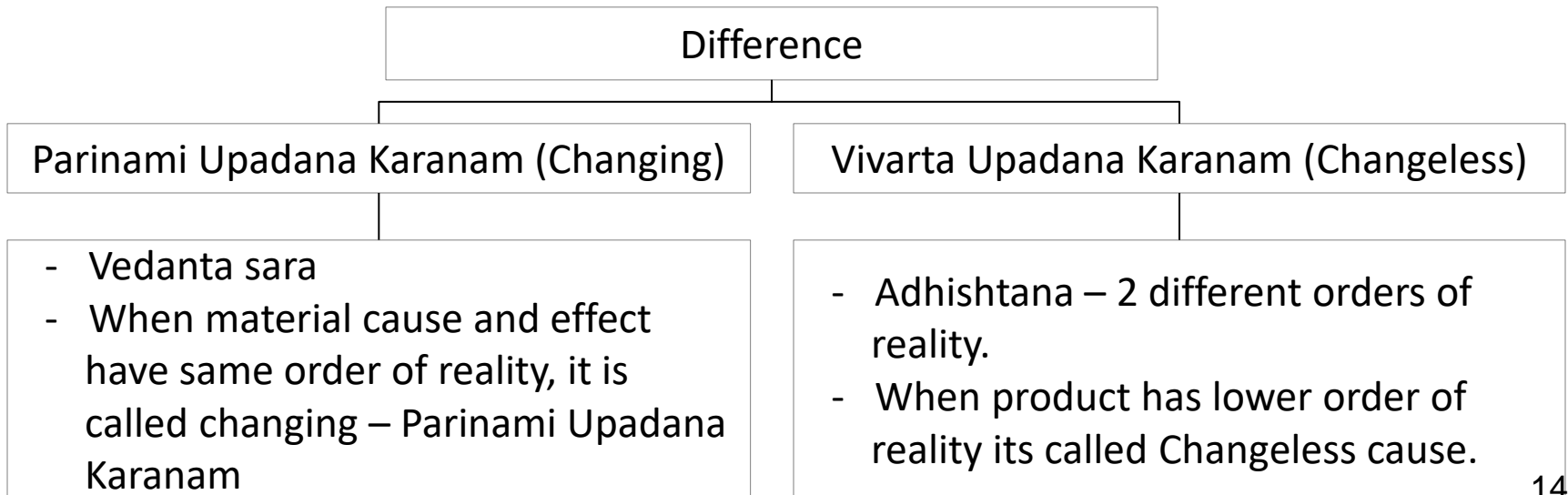
Mantra Meaning :

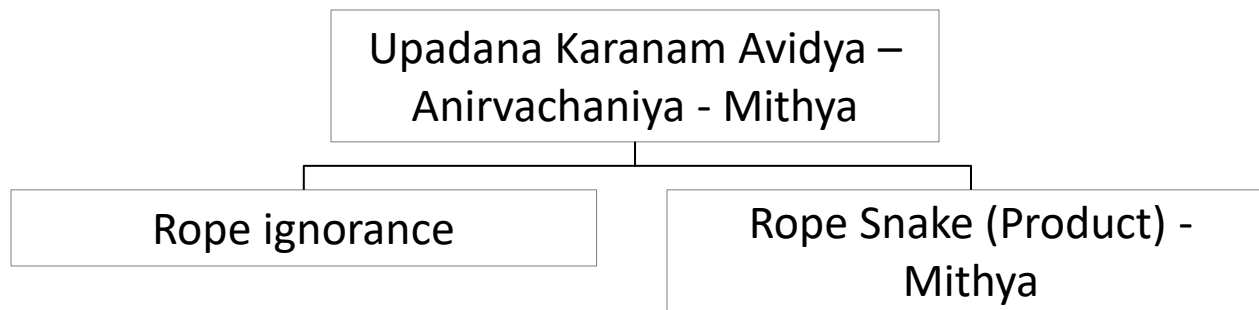
- Rope + Rope Snake is modification of Avidya (Parinami Upadana Karanam).
- It is product for which Chaitanyam is Vivarta Upadana Karanam.

- Rope is Mithya – Anirvachaniyam + Jnanam, snake and snake thought, together called Adhyasa – Brahmaha.
- This delusion, is modification of Avidya.
- **We say, ignorance is Bava Rupam, modification.**



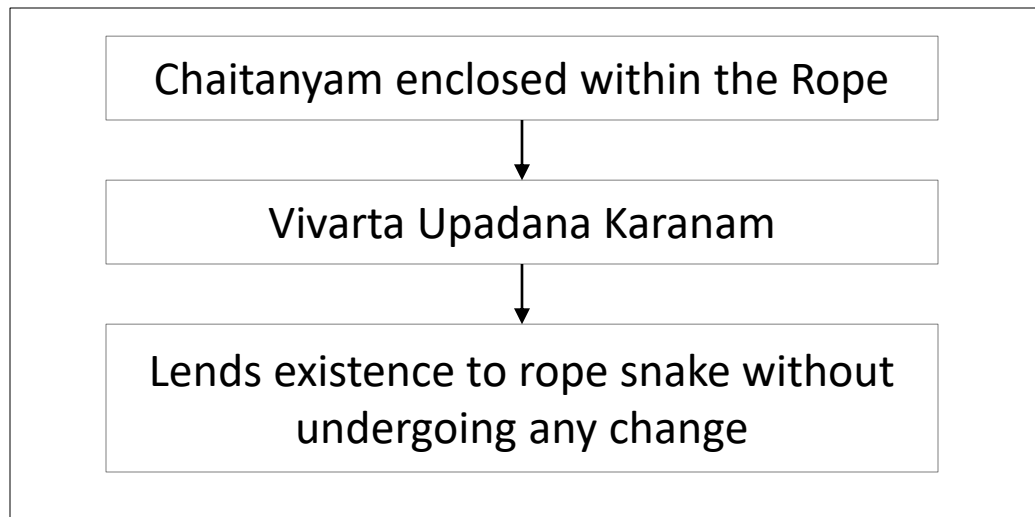
- World is in Maya (Moola Avidya) in potential form.
- Out of ignorance alone snake and snake thought is produced.
- Product of Chaitanyam as Vivarta Upadana Karanam.

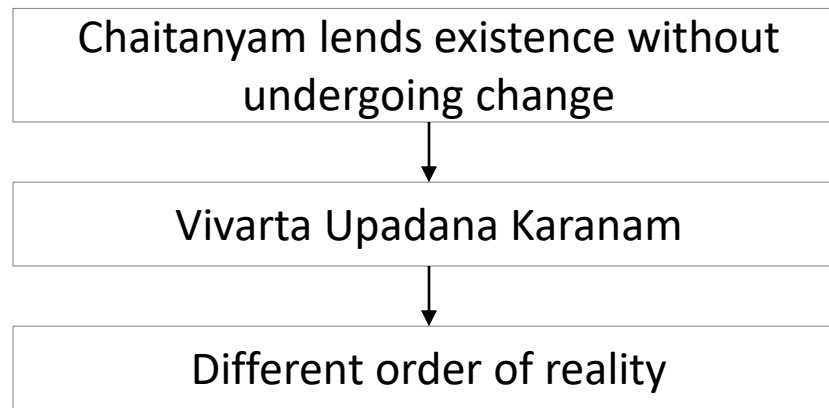




- Both belong to same order of reality.
- Therefore rope ignorance will come under Parinami Upadana Karanam.
- Product called Vivarta Upadana Karanam.

Here Toola Avidya	Moola Avidya / Maya	Brahman
Parinami Upadana Karanam of Rope	Parinami Upadana Karanam of the world	Vivarta Upadana Karanam of the World





- **Compared to Chaitanyam :**

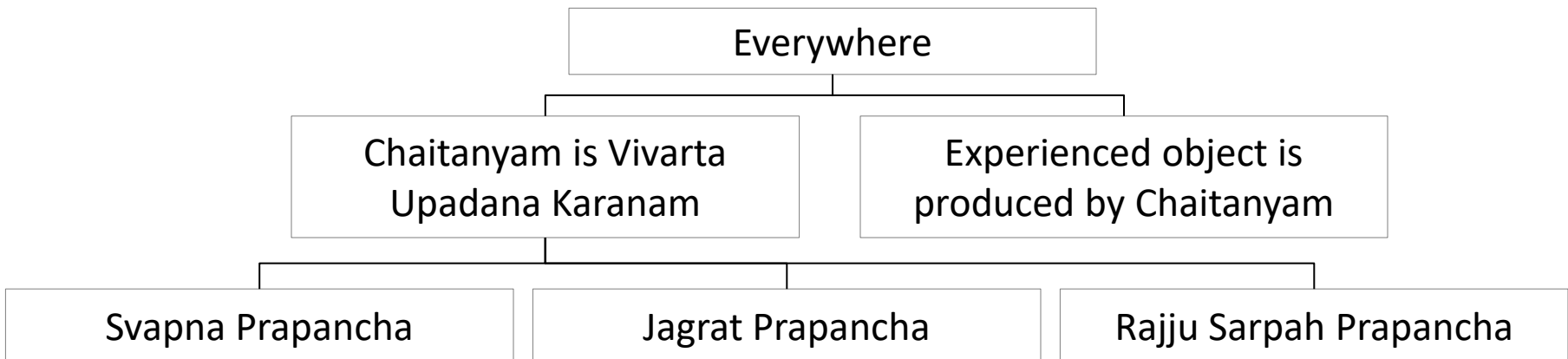
Rope Snake – Rope Snake thought, are of lower order of reality.

- **Chaitanyam and product have different order of reality.**

- Therefore Chaitanyam is Vivarta Upadana Karanam.

Take home message :

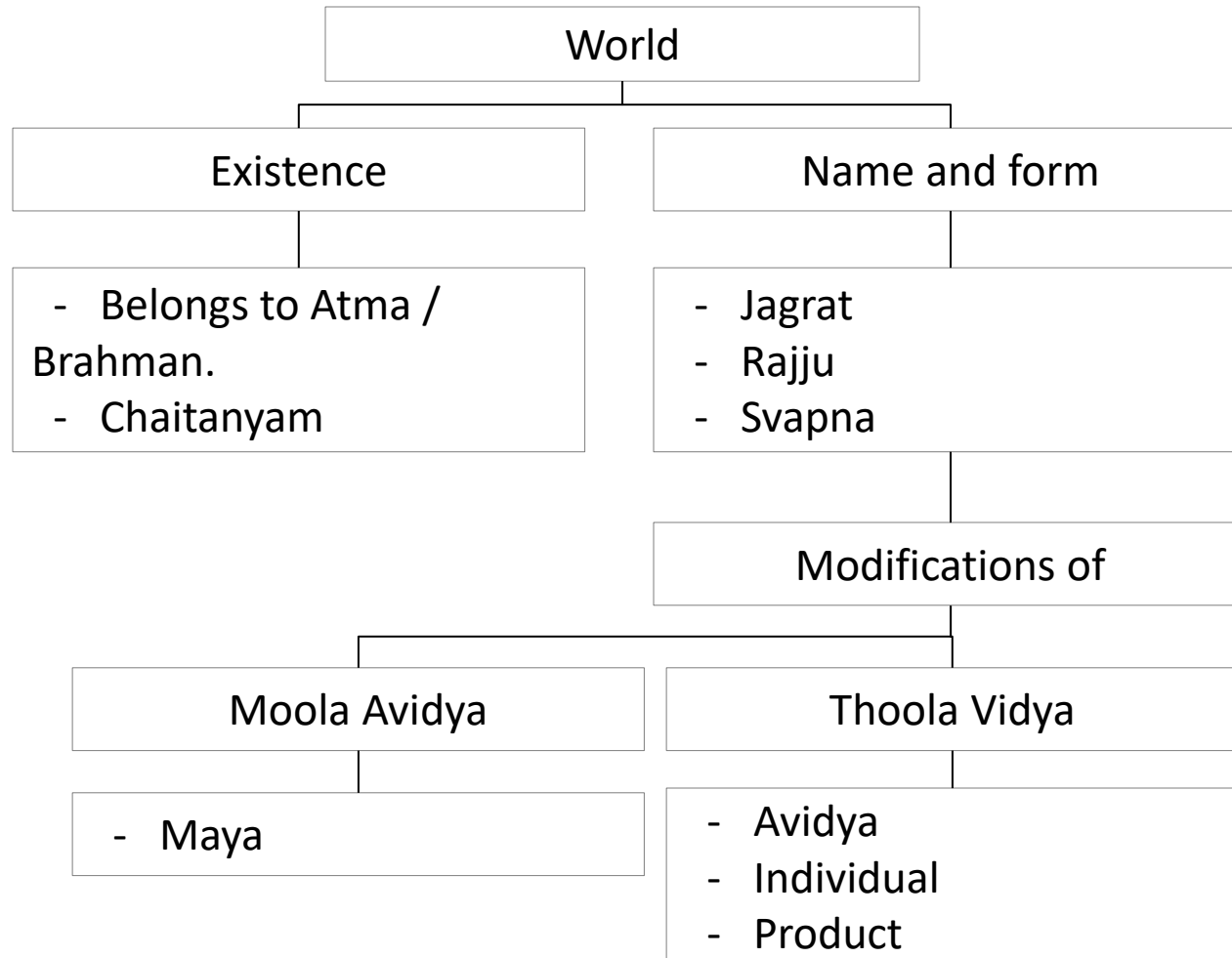
I)



- Since Chaitanyam lends existence to all the products, it is called Kaaranam
- Since Chaitanyam lends existence without undergoing change, it is called Vivarta Kaaranam.

II) All products in the world we experience are modifications of ignorance only either Moola avidya or Thoola Avidya.

- All names and forms belong to Avidya.



Chaitanyam	Avidya
<ul style="list-style-type: none"> - Lends existence without undergoing change. - Vivarta Upadana Karanam 	<ul style="list-style-type: none"> - Becomes Nama Rupa by undergoing change. - Called Parinami Upaana Karanam.

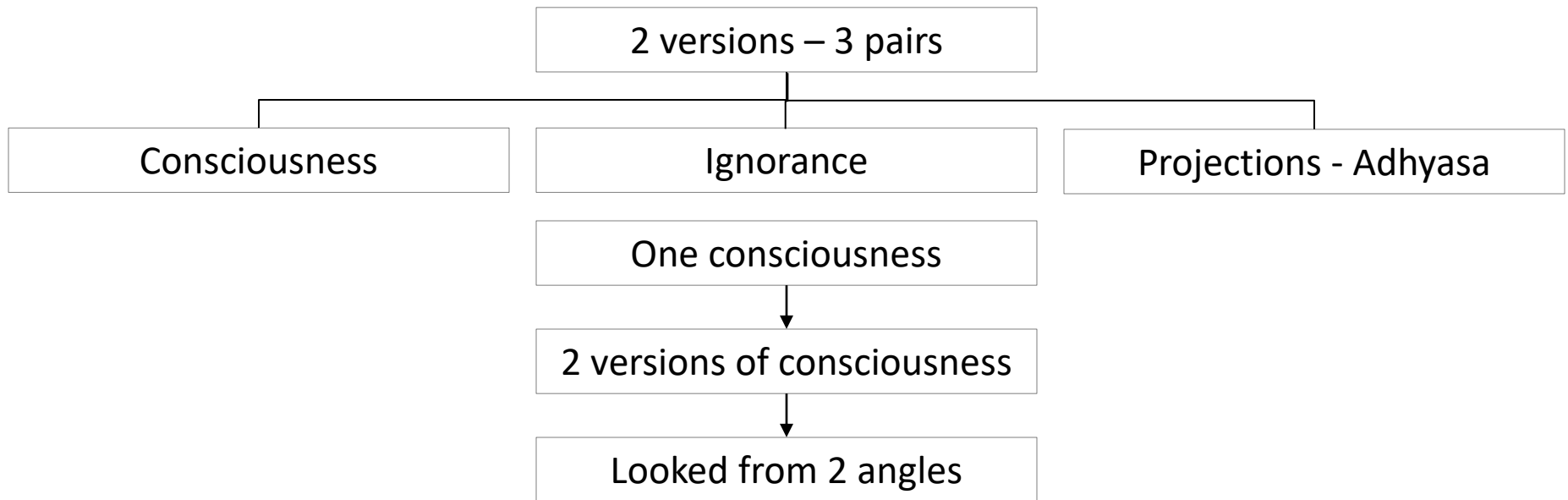
Revision (113) :

रज्ज्वाध्यवच्छिन्नाधिष्ठानचैतन्यं तु सत्वरूपमास्ते। रज्जुसर्पादि तज्ज्ञानं हि सद्विलक्षणं भवति। तस्माद्रज्जुसर्पादि तज्ज्ञानं च स्वाधिष्ठानचैतन्याद्विरुद्धस्वभावकतदन्यथाभावरूपत्वाच्चैतन्यविवर्तो भवति। ततो रज्जुसर्पादि तज्ज्ञानाविध्यापरिणामः चैतन्यस्य विवर्तश्चेति सिद्धम्।

Anirvachaniyam Khyati :

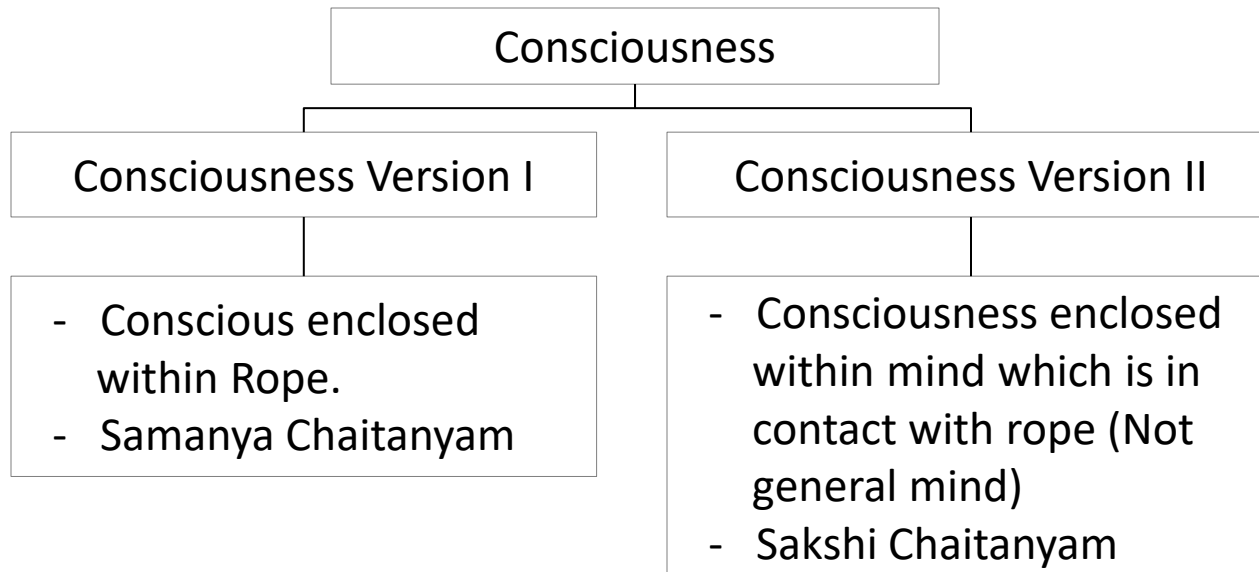
- Concept of Advaita Vedanta refined, post Shankara development.
- Very important and useful.
- Final message beautiful.

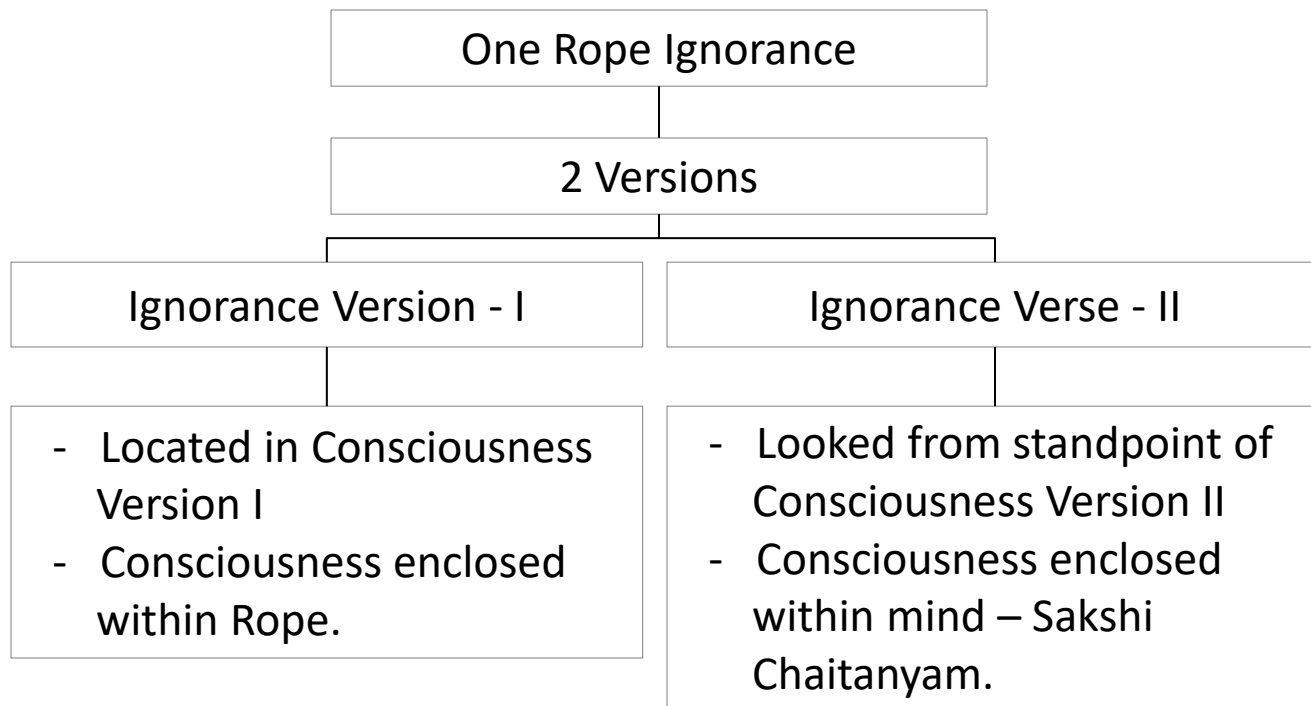
Consolidation :



Example :

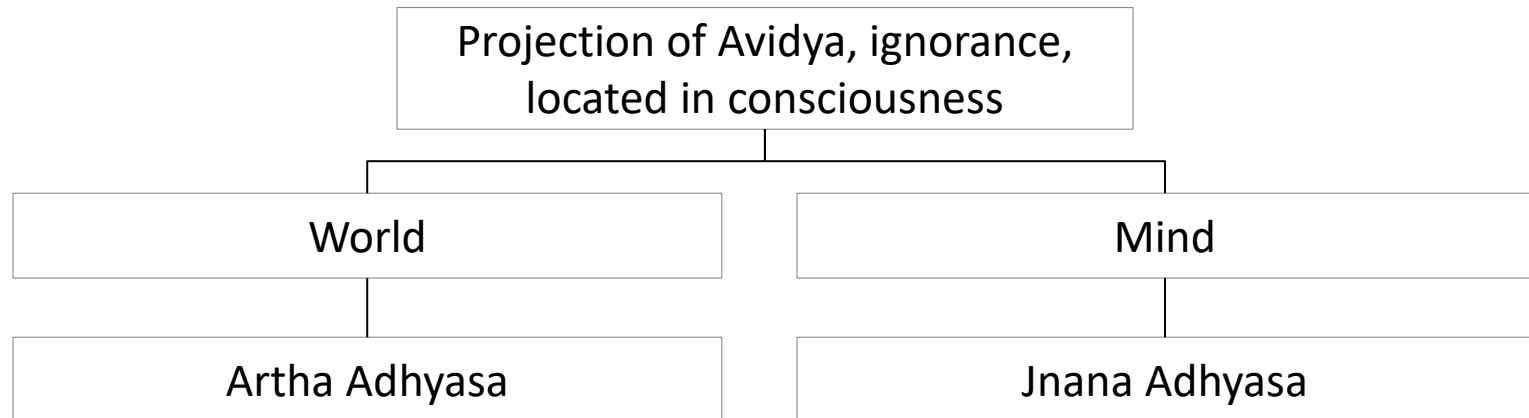
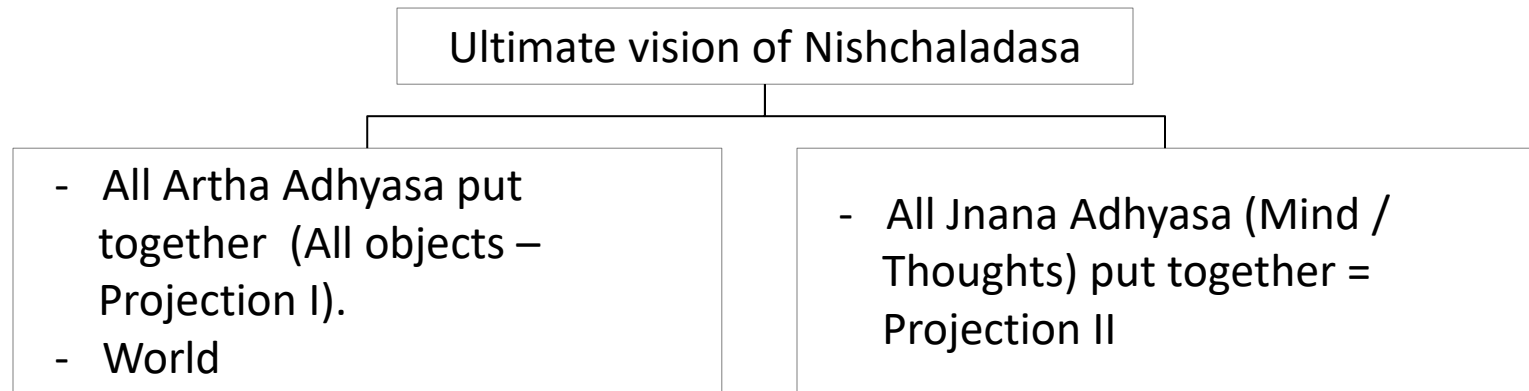
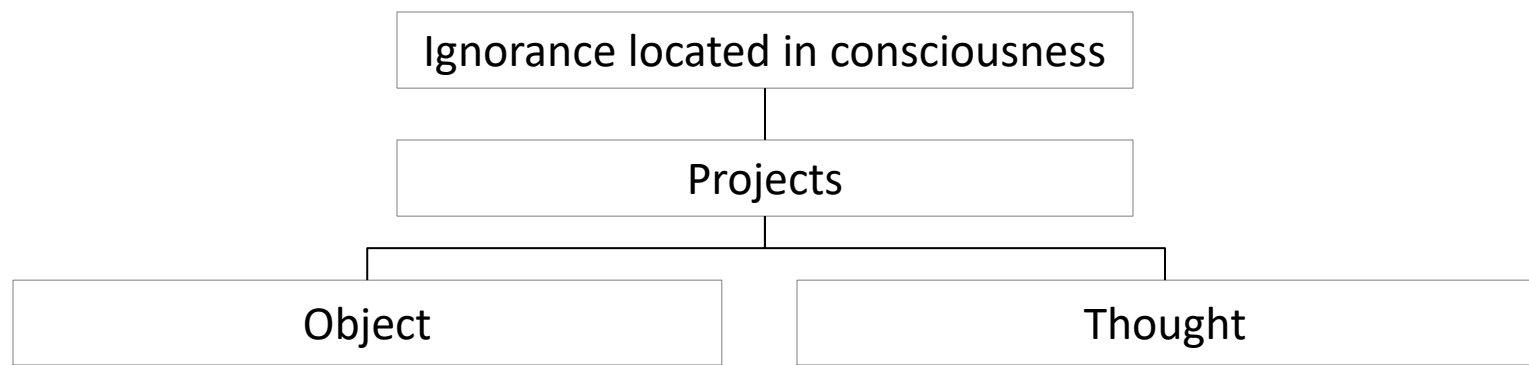
- Attend one wedding – in 2 capacities – 2 versions of one you – bride / groom party.



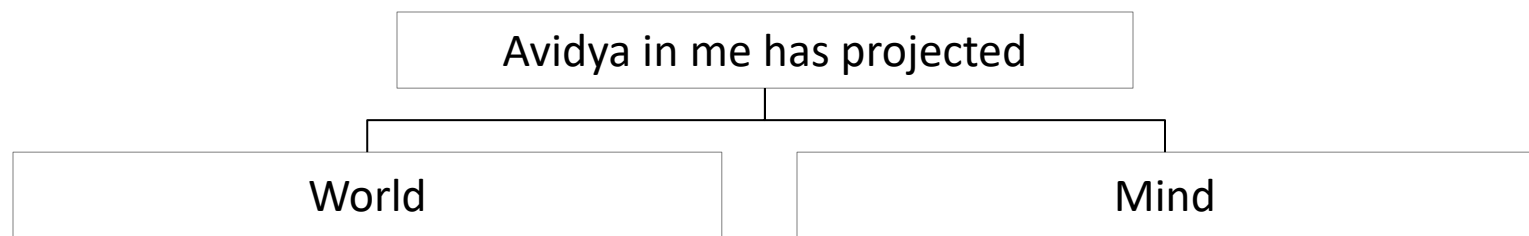


- Always ignorance has consciousness as the Locus.

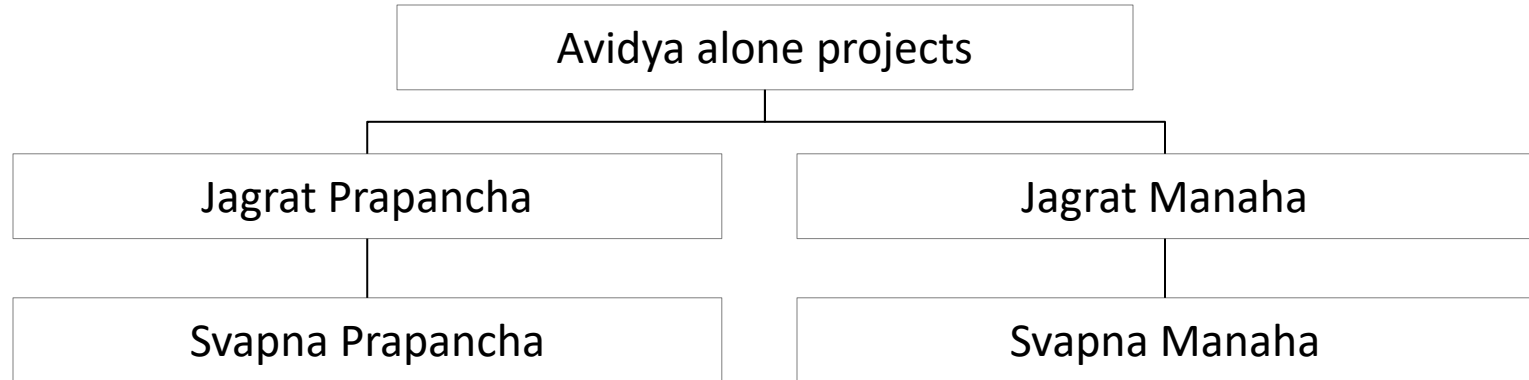
Ignorance Version – I	Ignorance Version – II
<ul style="list-style-type: none"> - Consciousness Version I - Responsible for projection of snake object. - Projection I - External - Sarpa Vishaya 	<ul style="list-style-type: none"> - Consciousness Version II - Responsible for projection of Snake thought - Projection II - Sarpa Vritti



- **I am the consciousness, In me is the Avidya.**



- No mental projection, because mind also is projected.



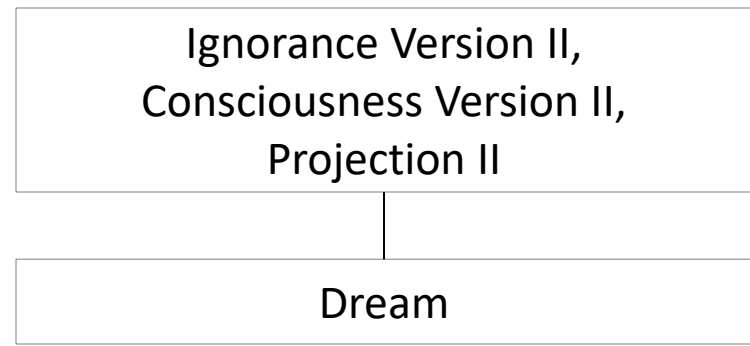
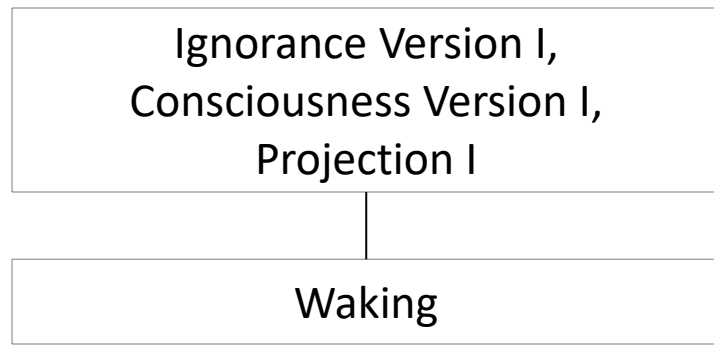
- Vyavaharika Prapancha + Vyavaharika Mind → Moola avidya Projection (Waking)
- Pratibhasika Prapancha + Pratibhasika Mind → Thoola Avidya projection (Dream)

• **Every object + every thought is projection of Moolavidya or Thooavidya.**

- Therefore all are Mithya.

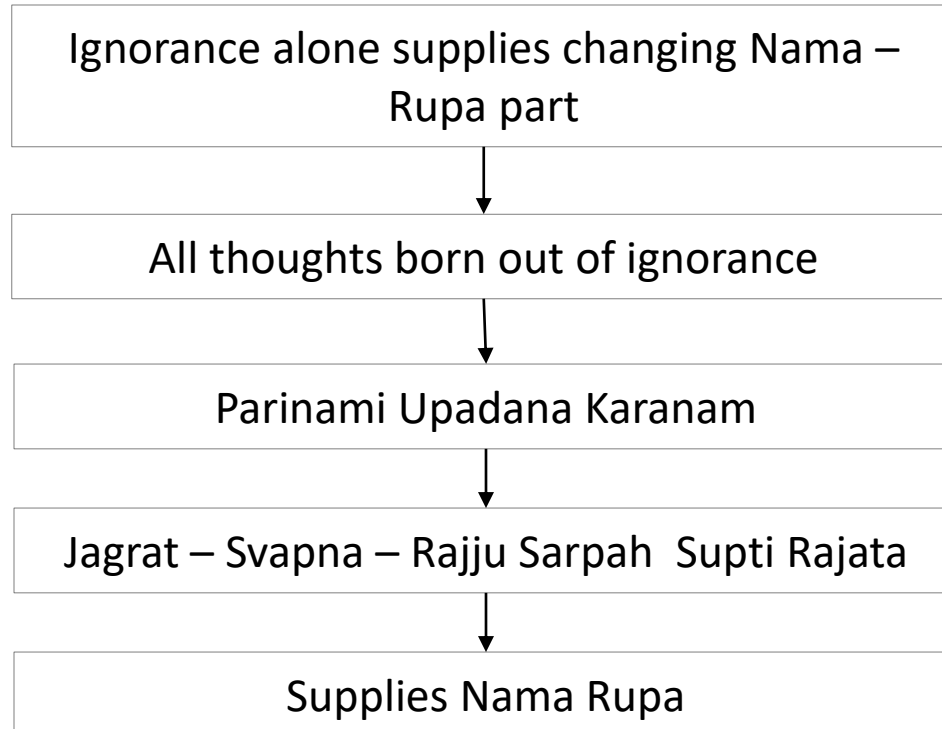
• **Satyam is substratum, Adhishtanam of Avidya = Consciousness.**

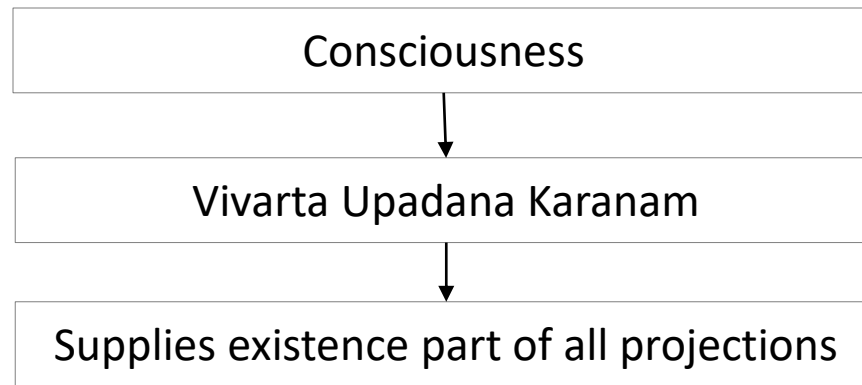
Satyam	Mithya
<ul style="list-style-type: none"> - Chaitanyam - Alone 	<ul style="list-style-type: none"> - Moola Avidya - Ignorance and its products (Prapancha).



- In all projections :**

Ignorance / Avidya	Consciousness / Chaitanyam
- Parinami Upadana Karanam	- Vivarta Upadana Karanam



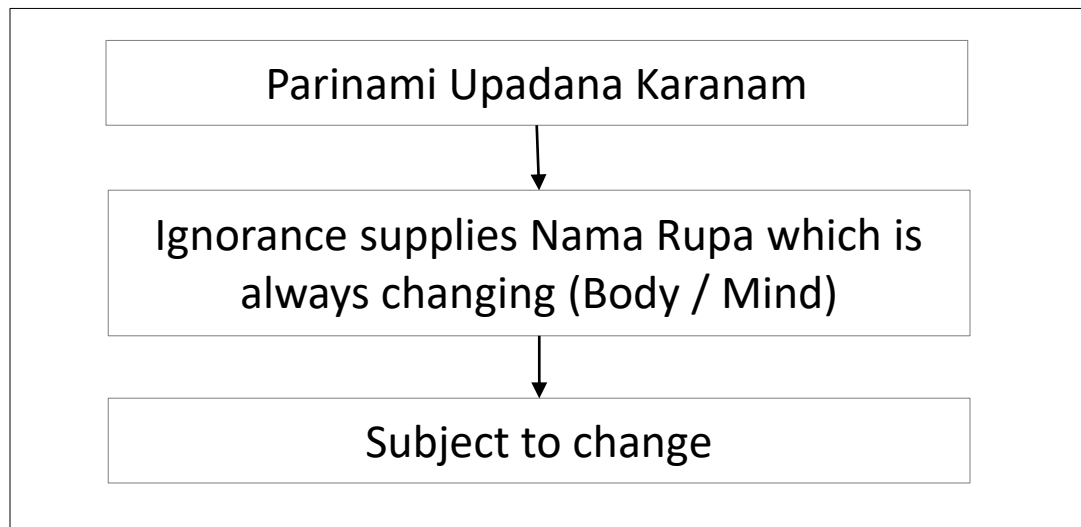


- In all projections, what is common?

Existence

- Jagrat Prapancha is, Swapna Prapancha is, snake is.

- **Existence of all projections is provided by consciousness – Vivarta Upadana Karanam.**



Young / old body, mind – new body
mind – both exist

Nama Rupa has undergone
change

Is-ness has not undergone change

1st lesson

Building of 3 floors

2nd lesson

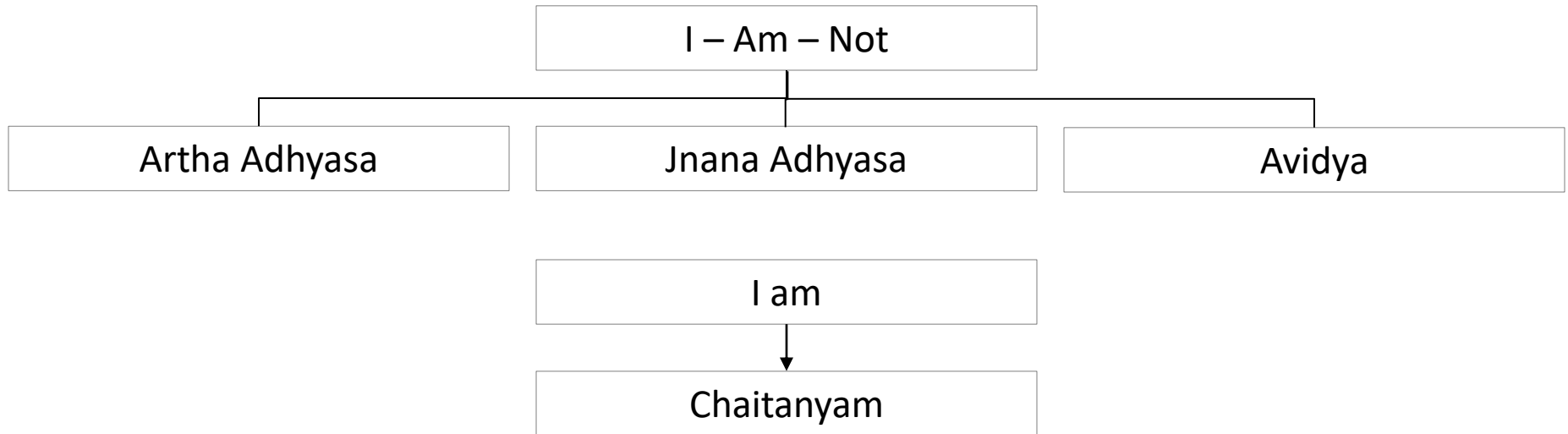
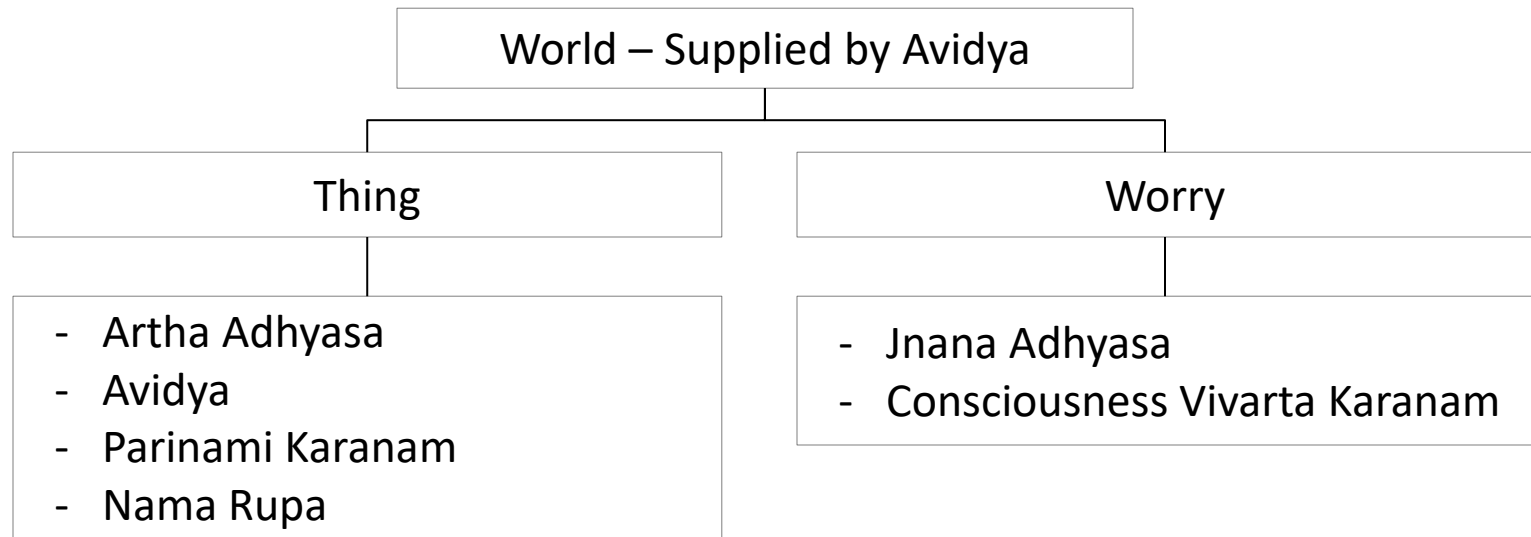
Consciousness

Always Vivarta
Upadana Karanam

Ignorance

Always Parinami
Upadana Karanam

- After Anirvachana Khyati understanding Brahman and Maya clear.
- Knowledge very deep.
- Cooking difficult – Ananda wonderful.



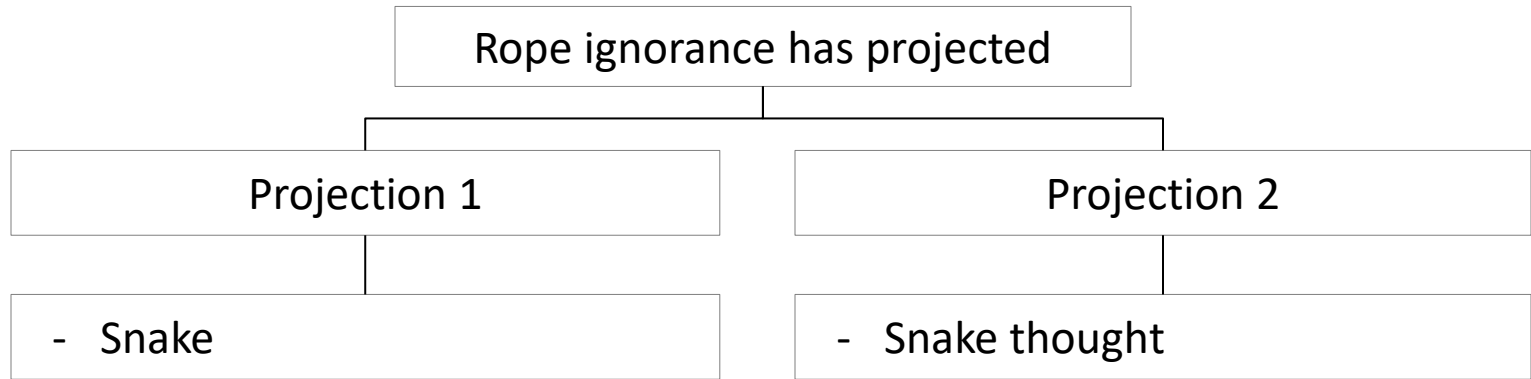
Who am I?

- Mattoh Nanyat Kinchit Ataasti, Vishwam Satyam Bahyam Vastu Mayopa Kliptam Adarshantar Manasya Tulyam Mayi Advaita Sarvam Bhati Tasmad Shivo Ham.

Topic 149 :

(१४९) रज्जुसर्पतज्ज्ञानयोः क्रमेण रज्जुपहितचैतन्यमन्तःकरणोपहितचैतन्यं चाधिष्ठानम्। रज्जुतत्त्वज्ञानं ततोर्निवर्तकम् – मिथ्याभूतसर्पाध्याधिष्ठानं रज्ज्वाध्युपहितचैतन्यमेव, न तु रज्ज्वाध्यचेतनम्; रज्ज्वादेरपि सर्पादिवत्कल्पितत्वात्। न ह्येकं कल्पितं वस्तु कल्पितवस्त्वन्तरस्याधिष्ठानं भवेत्। अतो रज्ज्वाध्युपहितचैतन्यमेव सर्पाध्यधिष्ठानम्, न रज्ज्वाध्यचेतनम्।

What happens when we gain rope knowledge?



- With knowledge, ignorance goes away.
- Ignorances Projection 1 and projection 2 both go away.

What is the mechanism of knowledge?

Artha and Jnana Adhyasa goes away simultaneously

How Artha Adhyasa goes away

How Jnana Adhyasa goes away

- By elimination of ignorance and acquisition of knowledge.
- How Projection 1 – Projection 2 goes?

Preparation :

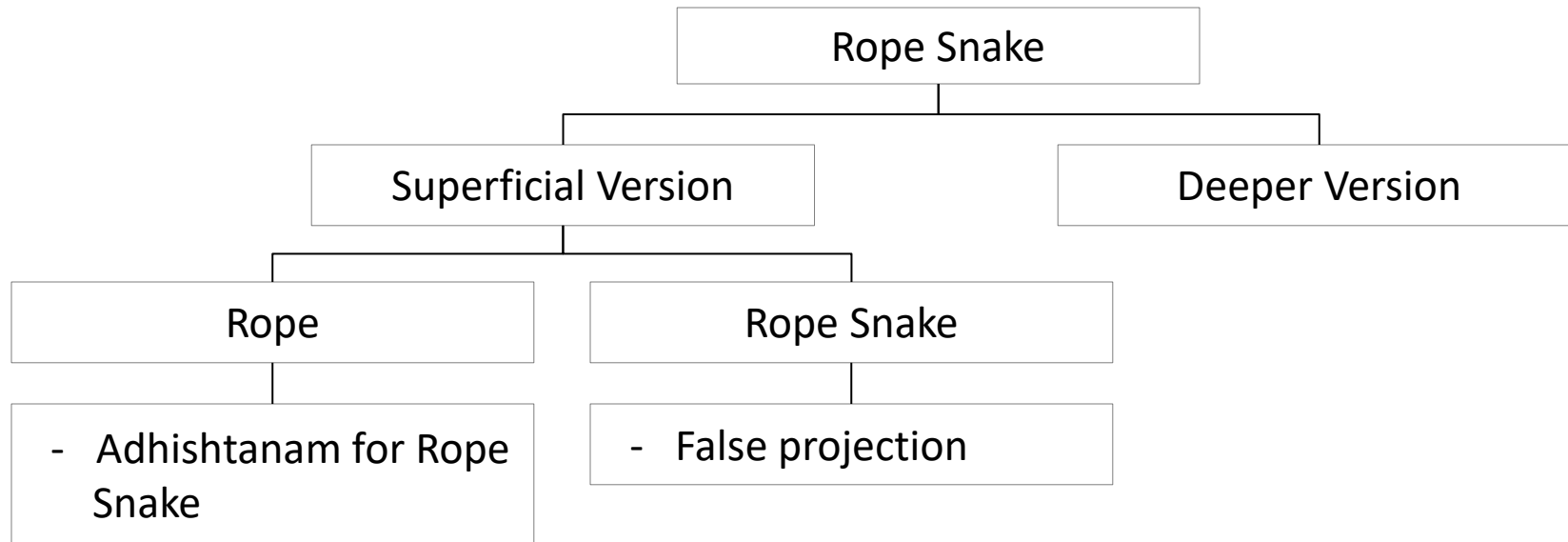
I) Always projection is because of ignorance of Adhishtanam.

- **Mithya projection must have Satyam Adhishtanam.**
- **Any false projection must have a real support, substratum, Satyam Adhishtanam.**

Rule :

- Ignorance of Satyam Adhishtanam alone is the cause of Mithya projection.
- **Ignorance of Real Substratum (RS) is the cause of False Projection (FP).**
- When knowledge of substratum comes, knowledge always destroys ignorance.
- Once ignorance of the substratum goes away, false projection also goes away.

Example :



- How false snake comes?
- Because of ignorance of Rope – real substratum.
- Vivekchudamani + Mandukya Upanishad – First few verses.
- After knowledge of Rope, Rope ignorance goes away.
- Torch light, rope knowledge comes, rope ignorance goes, snake projection goes.

Anirvachaniya Khyati – Story :

Rope	Rope	Snake
- Not Adhishtanam of Snake	- One of objects - Artha Adhyasa - Mithya - Temporary status	- Mithya

Refine :

- Rope has Chaitanyam enclosed – Consciousness Version – 1.
- Consciousness enclosed in rope – everywhere.
- Ghata / Mata / Maha – Akasha.
- Consciousness Version 1 – Consciousness Adhishtanam enclosed in Rope is for snake.

Rope	Refined Version
- Not Adhishtanam / Substratum for snake.	- Consciousness is substratum for snake and rope.

Aim :

- Adhishtanam status must be given only to consciousness – only Satyam in the universe.
- Vedanta trains us right from the beginning.

- **Adhishtanam can be only consciousness.**
- **Matter should never be given Adhishtanam status.**

Svapna Prapancha
Jagrat Prapancha
Rope Snake
Shell Silver
Mirage Water – Dry sand / Tar Road

Always Adhishtanam is Chaitanyam



Never matter

Proper Language :

- Consciousness enclosed in dry sand.
- Consciousness enclosed within Rope.
- Consciousness enclosed within Shell.
- Consciousness enclosed within my body – mind is Adhishtanam of my dream. (Body – Mind is matter).

Advantage :

- **After Mahavakyam :**

I am the consciousness – I am Adhishtanam of everything.

- Where am I located?
Time, space is located in me.
- Aham Brahma Asmi practical, when I say consciousness is Adhishtanam.
- Never say rope, body, mind, sound, shell is Adhishtanam (LKG).

Revise :

- For Rope snake Projection 1 & Rope thought (Projection 2).

Rajju Upahita Chaitanyam	For Projection 2
<ul style="list-style-type: none"> - Consciousness enclosed within Rope - Consciousness Version 1 - Adhishtanam of Projection 1 - Artha Adhyasa 	<ul style="list-style-type: none"> - Jnana Adhyasa - Snake thought - Antahkarana Upahita Chaitanyam - Consciousness enclosed in mind in contact with the rope. - Mind is watching the rope. - Thought has pervaded the rope.

- Vritti Vyapti has taken place.
- Consciousness Version 2 is Adhishtanam for Projection 1.
- Knowledge of Adhishtanam removes the ignorance, Adhyasa.
- Raju Tattwa Jnanam = Knowledge of Adhishtana



Removes Projection 1 and Projection 2

- Adhishtanam of Projection 1 – Artha Adhyasa is consciousness enclosed within rope Consciousness Version 1, not inert Rope.

Screen	Screen Upahita Chaitanyam
<ul style="list-style-type: none"> - Substratum of movie. - Movie supported by screen. 	<ul style="list-style-type: none"> - Substratum - Screen Mithya

- One Mithya can't support another Mithya.

Example :

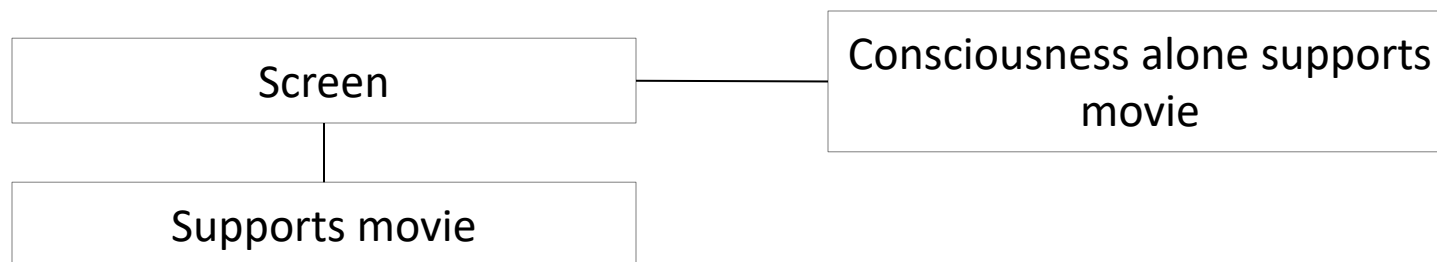
(a) India borrows from USA and lends to Vietnam.



(b) Moonlight illumining earth refined :

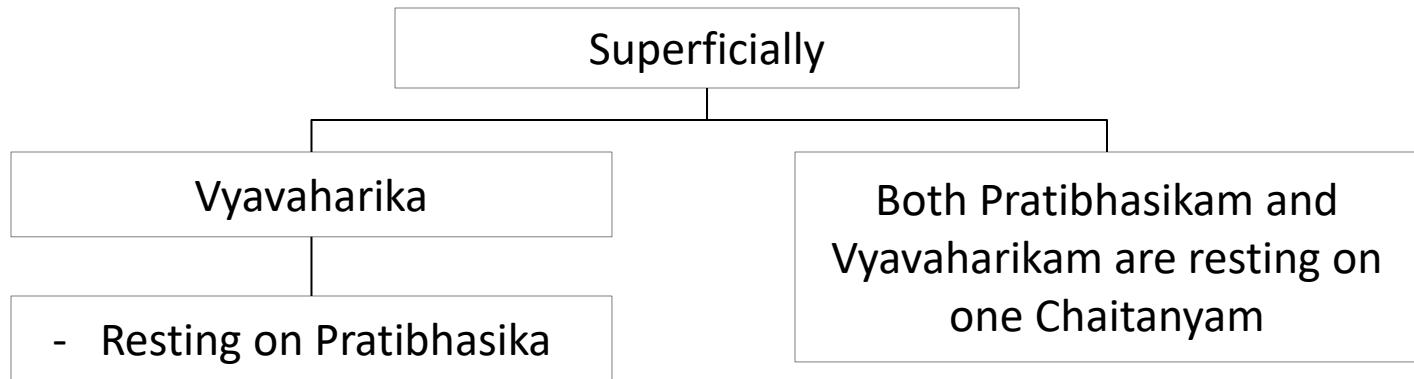
Sunlight alone illumining earth through the moon.

- Consciousness alone lends existence to the screen, and through screen lends existence to movie.



- Rope, Sand, screen, matter, can't be Adhishtanam.
- All are Mithya, Kalpitham like rope snake, mirage water, movie.

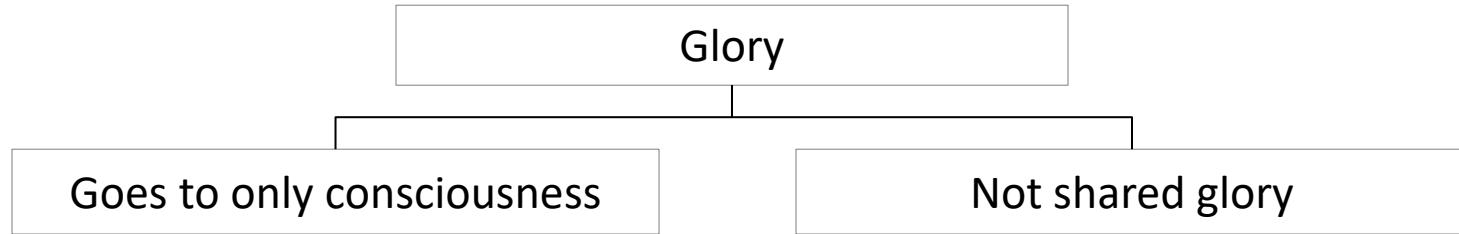
Vyavaharika Mithya Rope	Vyavaharika Prapancha
<ul style="list-style-type: none"> - Not Adhishtanam of Mithya Snake 	<ul style="list-style-type: none"> - Not Adhishanam for Pratibhasika Prapancha - Same order of reality.



Superficial statement / Truth	Refined statement
<ul style="list-style-type: none"> - Pratibhasika Prapancha - Supported by Vyavaharika Prapancha. - Vyavaharika Prapancha can't support Pratibhasika – why? 	<ul style="list-style-type: none"> - Pratibhasika is supported by consciousness enclosed in Vyavaharika Prapancha.

- Jagrat Prapancha – Mithya.
- One false entity – Mithya Vastu – can't become substratum of another false entity.
- Bigger false – small false.

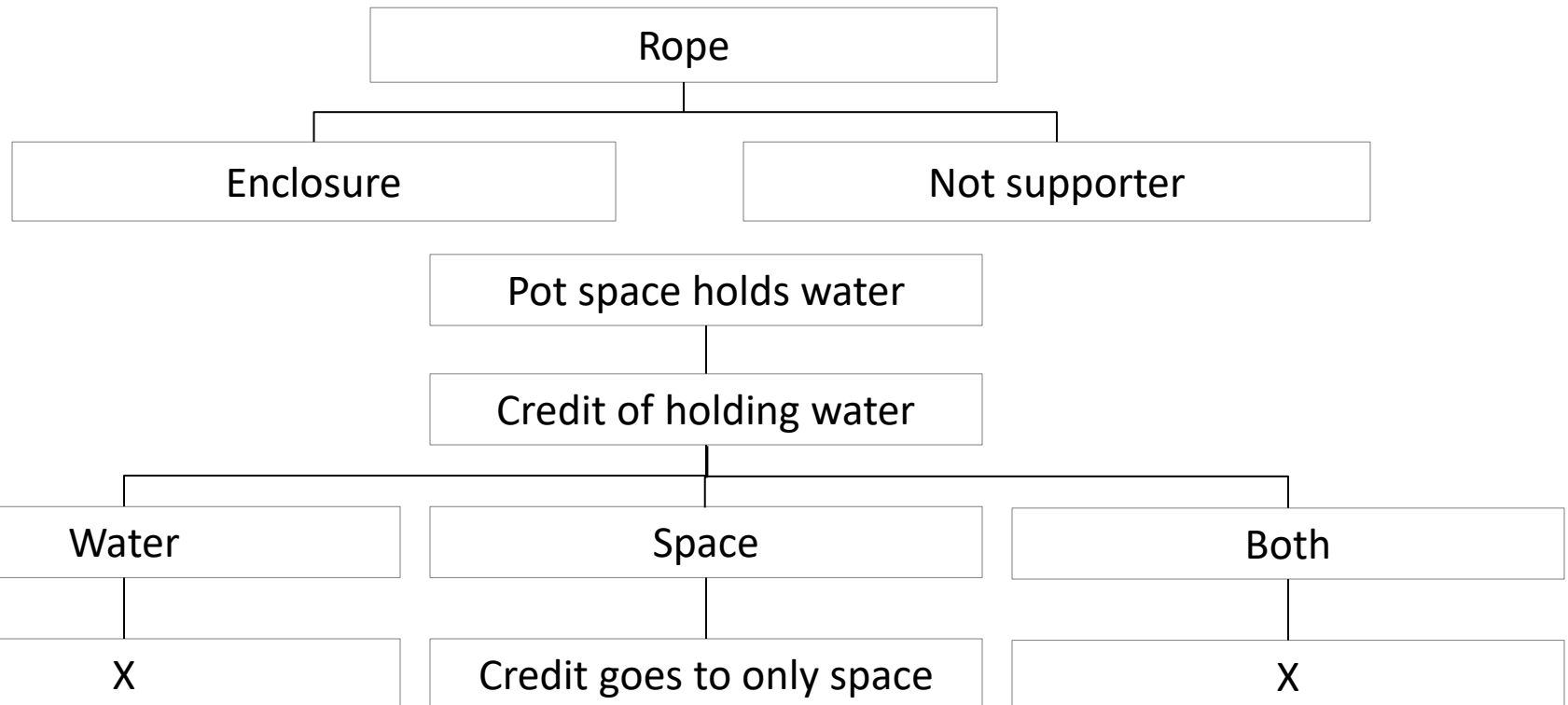
- Intelligent liar – maintains lie for 8 days.
- Foolish liar maintains lie for 1 day.
- Both lies – can't stand.
- **Jagrat and Svapna are supported by me only.**
- Adhishtanam is only Consciousness Version 1 not rope at all.
- Why you say consciousness enclosed within Rope is support of Snake?
- Why not – consciousness and rope together is support of rope snake?



- Rajju Visishta Chaitanyam = Both combined is support of snake.
- Nishchaladasa : No – it is only Upahita Chaitanyam.
- Credit can't go to rope only.

रज्जुविशिष्टचैतन्यस्याधिष्ठानत्वाङ्गीकारे, उभयोः
 रज्जोश्चैतन्यस्यचाधिष्ठानत्वं भवेत्। तत्र रज्जोरधिष्ठानत्वस्य
 बाधितत्वात्, रज्जूपहितचैतन्यमेवाधिष्ठानं न तु रज्जुविशिष्टचैतन्यम्।

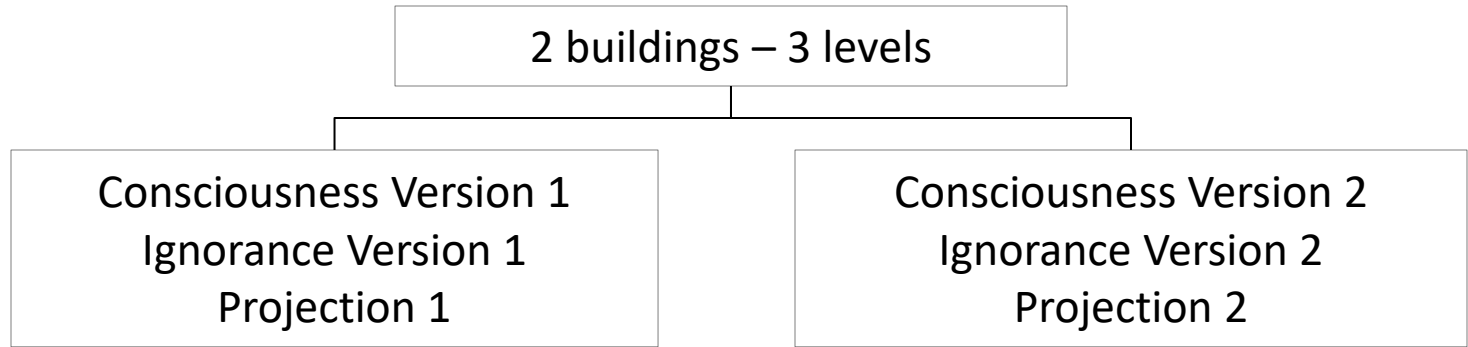
- If Visishta Chaitanyam – credit goes to both consciousness + Rope.
 - Rope cannot be given of Adhishtanam because rope is also Mithya can't enjoy status of Adhishtanam.
 - Credit must be given status to consciousness only.
 - Rope comes to picture in different way – consciousness enclosed within the rope is Adhishtanam.
- **Consciousness enclosed in thought is Adhishtanam.. Thought / rope serves as enclosure to manifest consciousness.**



Revision 114 :

Topic 149 :

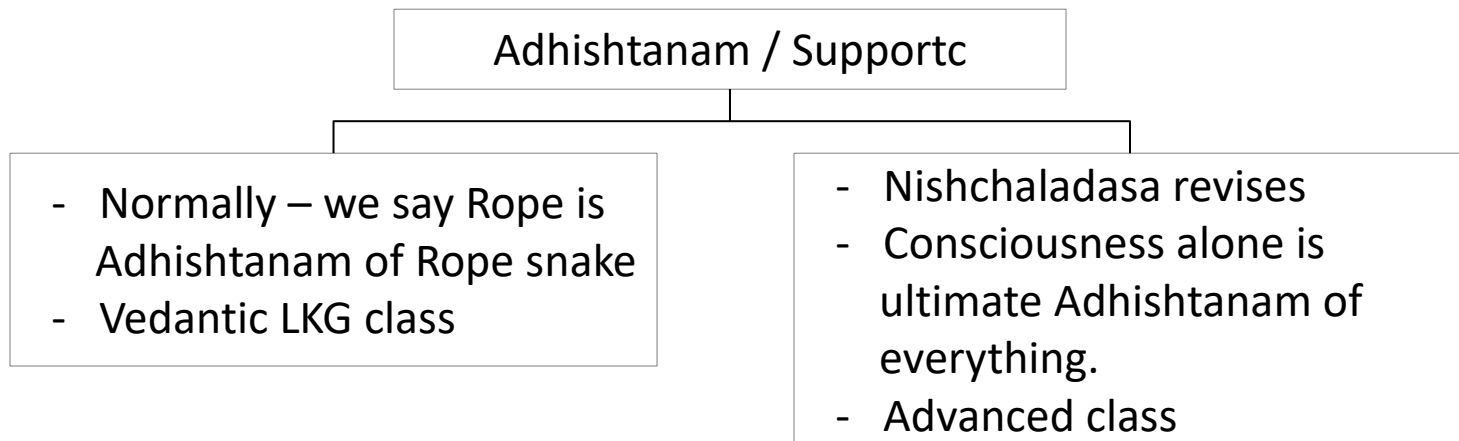
रज्जुविशिष्टचैतन्यस्याधिष्ठानत्वाङ्गीकारे, उभयोः
रज्जोश्चैतन्यस्यचाधिष्ठानत्वं भवेत्। तत्र रज्जोरधिष्ठानत्वस्य
बाधितत्वात्, रज्जूपहितचैतन्यमेवाधिष्ठानं न तु रज्जुविशिष्टचैतन्यम्।



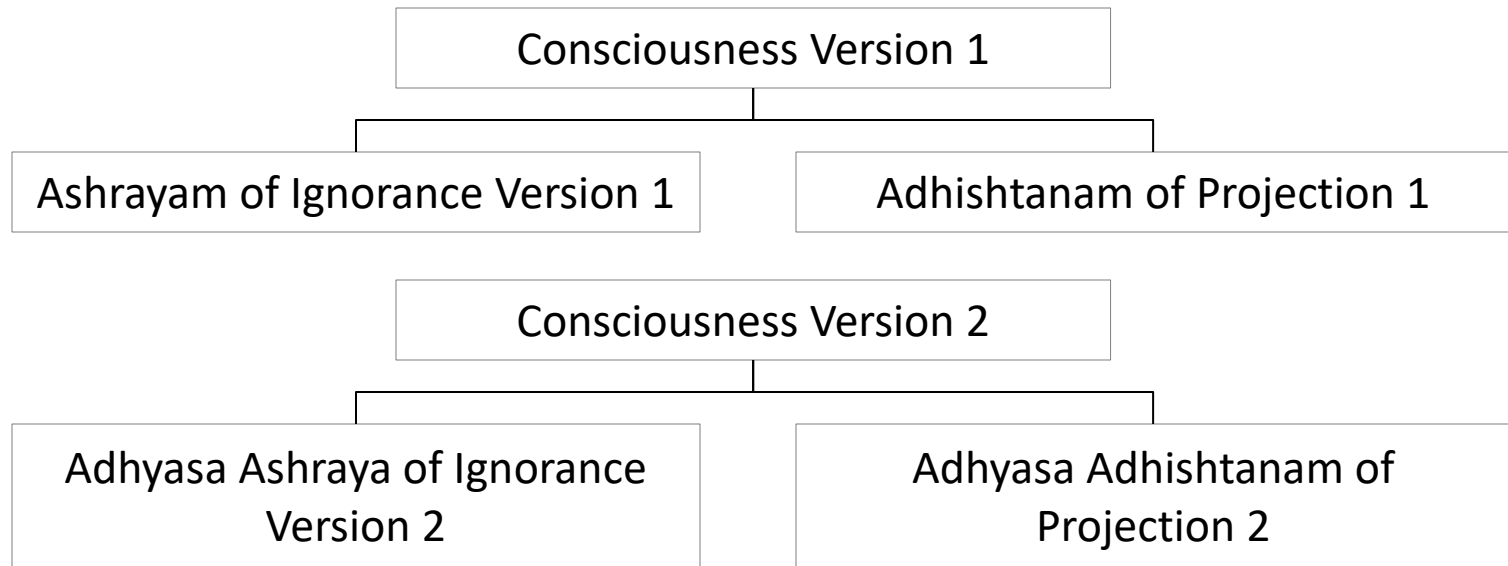
Consciousness Version 1	Consciousness Version 2
- Consciousness enclosed within Rope.	- Consciousness enclosed within mind in contact with rope.
Ignorance Version 1	Ignorance Version 2
- Rope ignorance which is located on Consciousness Version 1	- Rope ignorance located in Consciousness Version 2

Projection 1	Projection 2
<ul style="list-style-type: none"> - Projection of Snake Adhyasa caused by Ignorance Version 1 located Consciousness 1 - Artha Adhyasa - Sarpah Vishaya 	<ul style="list-style-type: none"> - Projection of Vishaya Vritti cause by Ignorance version 2 located in Consciousness Version 2 - Jnana Adhyasa - Sarpah Vritti

Consciousness Version 1	Consciousness Version 2
<ul style="list-style-type: none"> - Ashraya of Ignorance Version 1 - Since ignorance located in consciousness. - Projections require base, support Adhishtanam, being Mithya. 	<ul style="list-style-type: none"> - Locus of Ignorance Version 2 - Ashraya of Ignorance Version 2



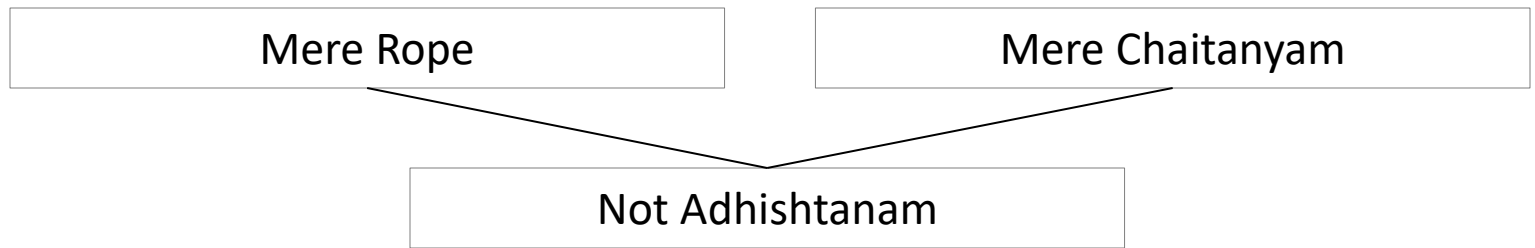
- Matter can't be Adhishtanam of any Mithya Vastu, because matter is itself Mithya.
 - Consciousness Version 1 is Adhishtanam of Projection 1
 - Consciousness Version 2 is Adhishtanam of Projection 2
- } Mental picture



- Vichara Sagara not compulsory for Moksha.
- Consciousness Version 1 & Consciousness Version 2 are Adhishtanam.
- Consciousness enclosed within Rope is Adhishtanam of P1 – Snake object.

• **Rope itself Mithya can't support Mithya Snake.**

- Consciousness is supporter of snake together with Rope.
- Consciousness is everywhere, I don't see rope snake everywhere, if consciousness alone is supporter of snake.
- It will appear in shell and dry sand also.



- Consciousness enclosed within rope is adhishtanam.

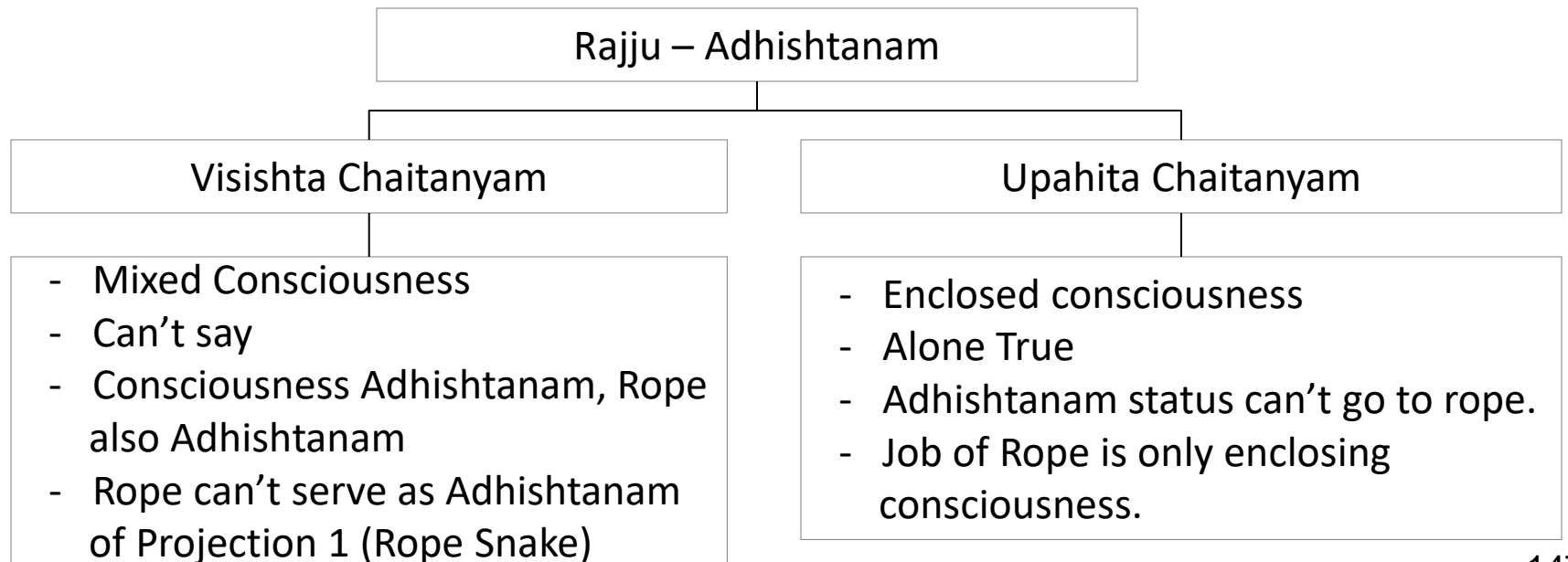
• **Rajju Upahita Chaitanyam eva Adhishtanam.**

• **Finer Point :**

Adhishtanam status belongs to only enclosed Consciousness.

• **Why can't we say "Rajju Visishta Chaitanyam is Adhishtanam?"**

• **Mixture of consciousness + Rope together is Adhishtanam.**



To convey this – Example :

- Water in a pot, water held by space.
- Only space can accommodate things.
- Body not accommodated by the chair.
- Accommodation for body given by space above the chair.
- If some body sitting, space not available.

Important rule :

- Space alone can accommodate anything.
- Water accommodated by space – require enclosure for the space.
- Enclosed space alone can accommodate water.
- Pot encloses space.
- Ghata Avachinna, Upahita Akasha Dharayati accommodates Jalam.

What accommodates water?

Pot

Space

Mixture

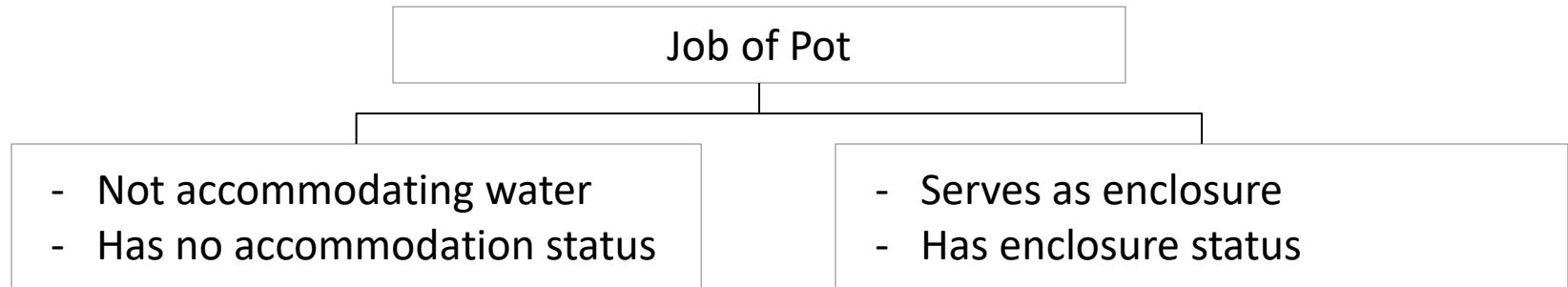
- Other than space
nothing can
accommodate

- In space can't bring
water, will fall.

- Pot and space accommodate
- Accommodation status will
go to pot also.

Nishchaladasa :

- Space enclosed within pot accommodates water.

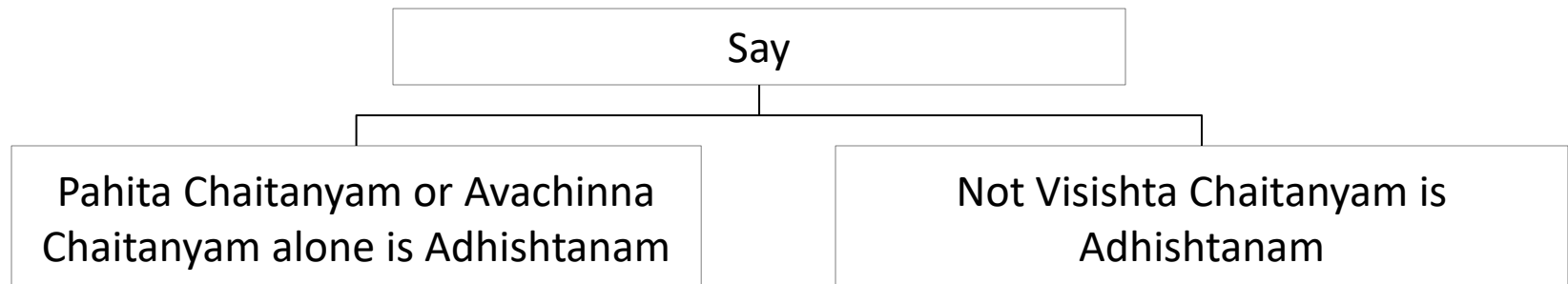


- Similarly, consciousness is not Adhishtanam of Rope Snake, Rope is not Adhishtanam of Rope Snake, Rope consciousness Mixture is not Adhishtanam of Rope Snake.

- **Consciousness enclosed within the Rope, Consciousness Version 1, alone is Adhishtanam of Projection 1.**

- Extends Argument to Projection 2.
- Consciousness not Adhishtanam of Projection 2, mind not Adhishtanam of Projection 2
- Consciousness – mind mixture not Adhishtanam of Projection 2.

- **Consciousness enclosed within the Mind Consciousness Version 2 is Adhishtanam of Projection 2.**



- Consciousness Version 1 and Consciousness Version 2 are Adhishtanams of Projection 1 and Projection 2.
- Launch of new Big Discussion.

तथा सर्पादिज्ञानस्यापि साक्षिचैतन्यमेवाधिष्ठानम्। इत्थं सर्वत्र भ्रमस्थले विषयस्य तज्ज्ञानस्य चोपाधिभेदादधिष्ठानं भिद्यते, नत्वेकम्। विशेषरूपेण रज्जोरज्ञानं यथाविध्यायां क्षोभोत्पादनद्वारं सर्पादिस्तज्ज्ञानस्य च कारणं तथा विशेषरूपेण रज्जुज्ञानं तदुभयोर्निवृत्तिकारणं भवति

• **Heading – Topic – Anirvachaniya Khyati of Advaitam.**

- Consciousness Version 1 is Adhishtanam of Projection 1.
- Similarly, for rope snake experience / Vritti, Jnana Adhyasa – Projection 2, Sakshi Chaitanyam – Consciousness Version 2 is the Adhishtanam (Consciousness - Within rope in contact with Snake).

Consolidates :

- In all places of superimposition, for Projection 1 – Vishaya and Projection 2 – Experience – Vritti, the Adhishtanam is different.
- One is Consciousness Version 1, other consciousness Version 2 – different.
- Not same for Projection 1 and Projection 2.
- Consciousness is one only – versions are two.

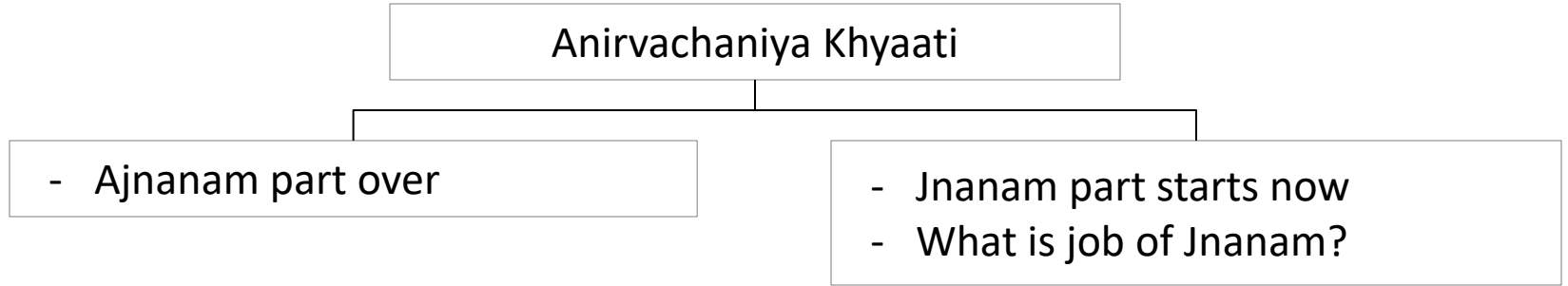
Example :

- Space one.
- **Versions :** Ghatakasha Patakasha.
- Because of differences in Upadhi, enclosure, consciousness is counted as 2 different versions.
- Therefore 2 different Adhishtanams for 2 different Adhyasas.

Next Maor Topic :

- Adhishtanam common for both Adhyasa.
- **Adhishtanam itself can't be cause of Adhyasa.**
- **It requires ignorance factor which is located on Adhishtanam.**
- **Without ignorance, Adhishtanam can't have Adhyasa.**
- **Job of Ignorance :**
 - Avarna + Vikshepa Shakti become active at appropriate time.
- Activation called Shobha.
- Disturbance causes in projection of Snake (ignorance version 2) on Rope and (ignorance version 2) – projection of Snake Vritti.
- Rope ignorance becomes specific cause (Visesha Agyanam) of Projection 1 and Projection 2.
- Ajnanam cause of Projection 1 and Projection 2.

- What does Jnanam do?
- Till now what Ajnanam does?



Example :

- Torchlight in Vedanta



Mahavakya

Torchlight	Mahavakyam
Removes fear of Snake	Removes fear of Samsara

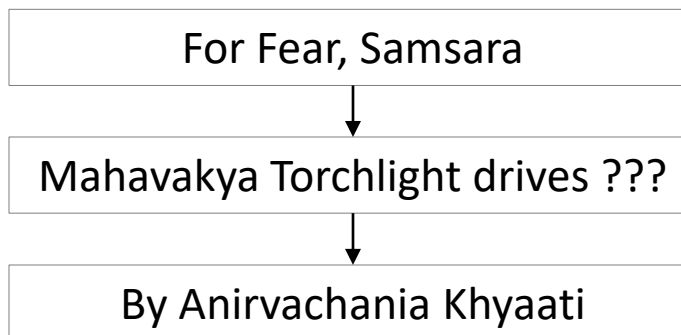
Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
 तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
 ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
 tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.[2 - 4 - 1]

- **Fear is eliminated, Panic, Anxiety most powerful expression of Samsara.**



- Rajju knowledge produced with torch light is cause Nirvirtti Karanam – eliminates both version of Adhyasa.

Projection 1	Projection 2
Artha Adhyasa	Jnana Adhyasa

- How Rope knowledge eliminates Projection 1 and Projection 2.

Purva Pakshi :

- According to Anirvachaniya Khyati, Rope knowledge can't eliminate Projection 1 & Projection 2.
- Problem : Rope knowledge can't eliminate projection of Rope Snake and Rope Snake Vritti.

Topics 150 – 158 :

(आ. १५०-१५८) अत्राक्षेपसमाधानानि –

(१५०) रज्जुज्ञानेन सर्पनिवृत्तिर्न स्यादित्याक्षेपः -

ननु रज्ज्वादिज्ञानेन न सर्पादिनिवर्तेत।

मिथ्यावस्तुनो यदधिष्ठानम्, तज्ज्ञानेनैव मिथ्यावस्तु

निवर्तेत्यद्वैतसिद्धान्तः। मिथ्याभूतसर्पाध्याधिष्ठानं तु

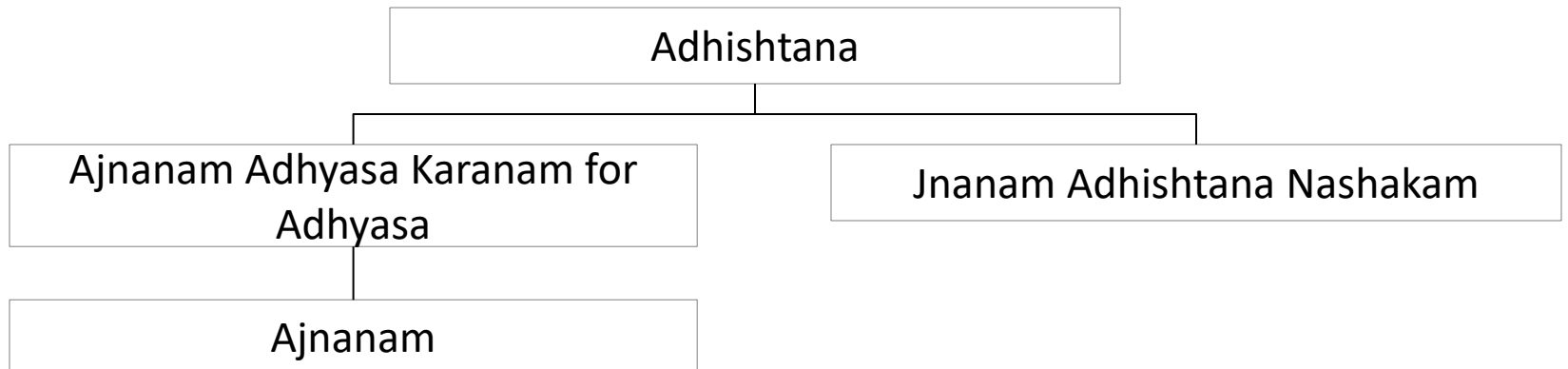
रज्ज्वाध्युपहितचैतन्यमेव, न रज्ज्वादिरिति प्रागभिहितम्।

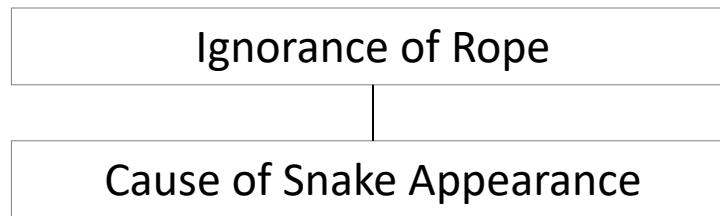
तस्माद्रज्ज्वादिज्ञानेन न सर्पादि निवृत्तिर्भवेदिति चेत् -

Purva Pakshi – Question :

General Principle :

- Ignorance of the Adhishtanam (base) is cause of Adhyasa – projection.
- Knowledge of Adhishtanam will be the cause of destruction of Projection.





- Knowledge of Rope is cause for Elimination of Snake.

Purva Pakshi :

- According to Anirvachania Khyati = Rope Knowledge can't eliminate Snake.
- **Rope knowledge can eliminate Snake only if Rope is Adhishtanam of Snake.**

Previous Topic :

- Rope not Adhishtanam.

Logic :

- Rope itself Mithya.
- One Mithya can't be Adhishtanam of another Mithya.

- **In Entire creation only one Satyam Vastu – Consciousness.**

General Rule :

- Consciousness alone is Adhishtanam.
- Since Rope is not Adhishtanam, Rope knowledge can't eliminate Rope Snake.
- In format of Consciousness Version 1, ignorance version 1, Projection 1 and Consciousness Version 2, ignorance version 2, Projection 2... objections and their answers.

Objection :

- By rope knowledge, snake will not go away – Projection 1 – Snake object will not go away.

According to Advaita Siddhanta :

- Ignorance goes away only by knowledge of Adhishtanam.
- Adhishtanam of Projection 1 – Sarpa Artha



is Consciousness Version 1 – Adhishtanam, not Rope

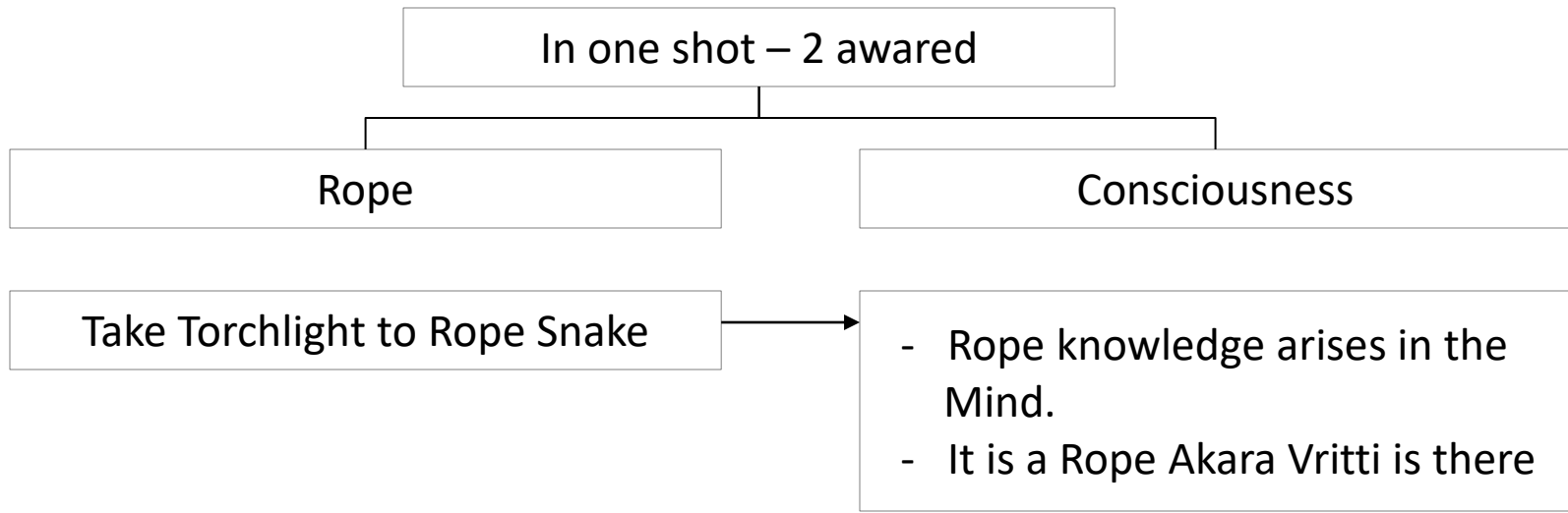
- Stated in topic 149.
- **Must know the Consciousness enclosed within Rope for Ignorance to go.**
- Rajju Upahita Chaitanya Sarpah – Adhyasa can go.

Topic 151 :

(१५१) रज्जुज्ञानमेव सर्पाध्यधिष्ठानज्ञानं भवतीति समाधिः -
अत्रोच्यते - रज्ज्वादिजडपदार्थविषयकज्ञानमन्तःकरणवृत्तिरूपम्।
वृत्तेस्तु प्रयोजनमावरणभङ्गः। इदञ्चावरणमज्ञानस्य शक्तिः।
यस्मादावरणं जडमनाश्रित्य तदधिष्ठानचैतन्यमेवाश्रयति,
तस्मादन्तःकरणवृत्त्या रज्ज्वादिविषयाकारापन्नया
रज्ज्वाध्यवच्चिन्नचैतन्यावरणमेव भज्यते। वृत्तिस्थचिदाभासस्तु
रज्जुमात्रं प्रकाशयति। चैतन्यस्य स्वयंप्रकाशरूपत्वात्तत्प्रकाशाय नाभास
उपयुज्यते। अयमर्थो विस्तरतः उपरिष्ठादस्मिन्नेव तरङ्गे कथयिष्यते।

Gist of Technical Reply :

- Epistemology
- When Rajju Jnanam takes place, the enclosed consciousness also is know.
- Need not separately work to know Consciousness Version 1.
- In experience of Rope, there is shining of Rope Avachinna Chaitanyam also.



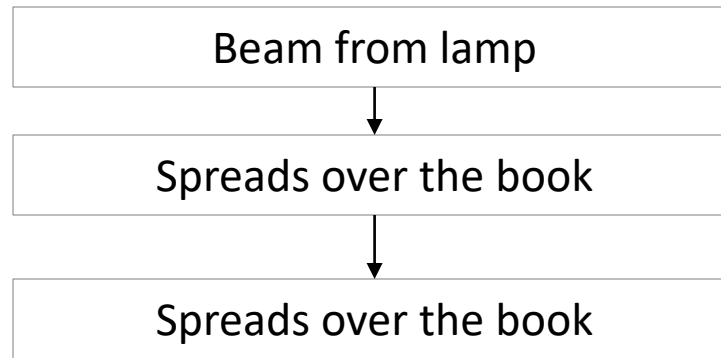
- Thought goes out of mind through eyes.

Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
 ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
 जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
 jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
 jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



- Beam of light travels and spreads over.
- From mind, Antahakarana Vritti Beam comes out, envelops the rope.

- **Thought + Chidabasa envelops the Rope**



Vritti Vyapti

- In the Mind consciousness is reflected.
- Chidabhasa Chaitanyam, Pratibimba Chaitanyam.
- When mirror travels, reflection also travels.

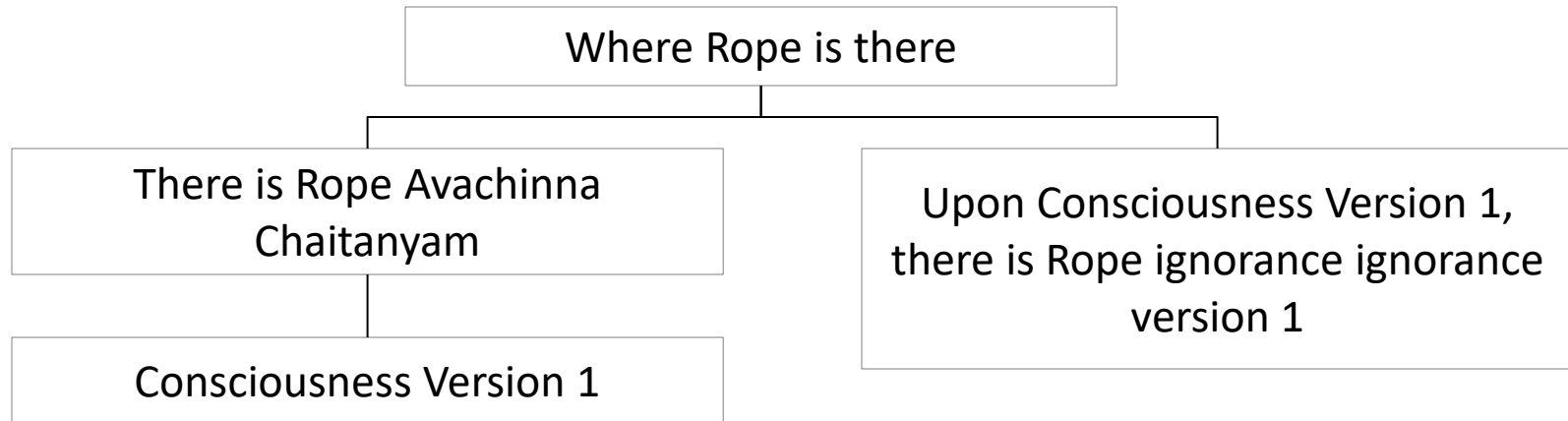
- **Vritti Vyapti, Phala Vyapti**

- Panchadasi, Vedanta Sara.

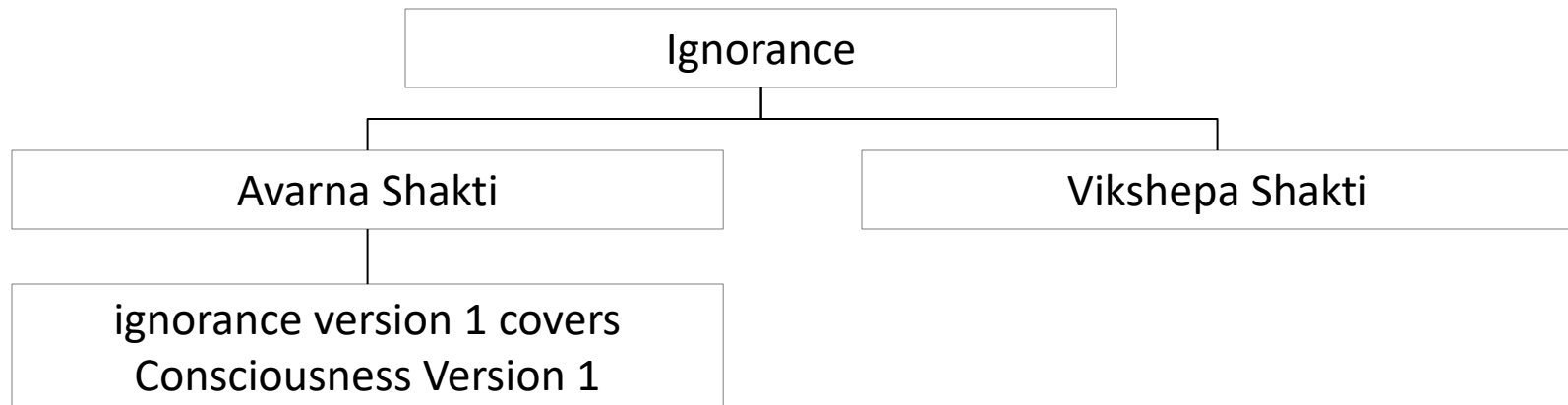
- **When thought reaches Rope, Vritti (Vyapti), Chidabhasa also reaches Rope (Phala Vyapti).**

- Vyapti = Enveloping, Spreading over.

- Reflected Consciousness, Chidabhasa illumines the Rope Role of Phala Vyapti.
- What is Role of Rajju Vritti?

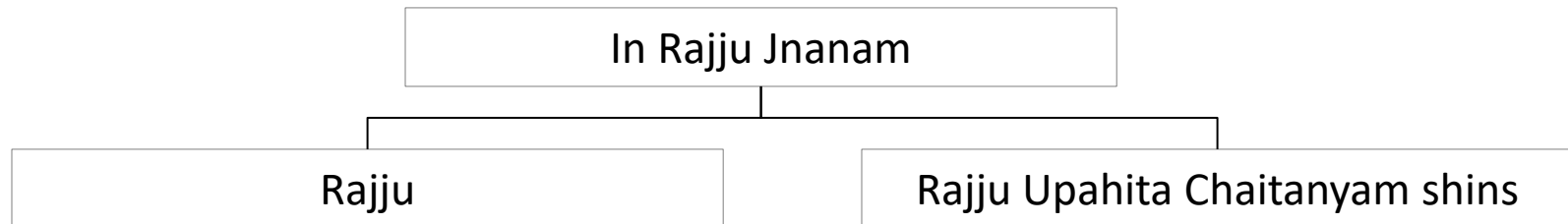
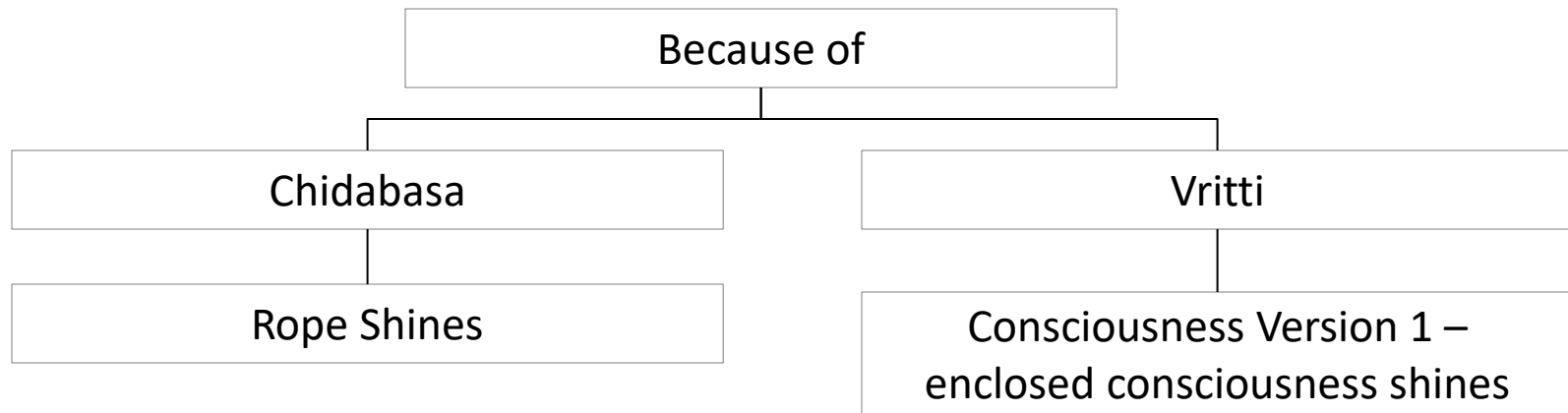
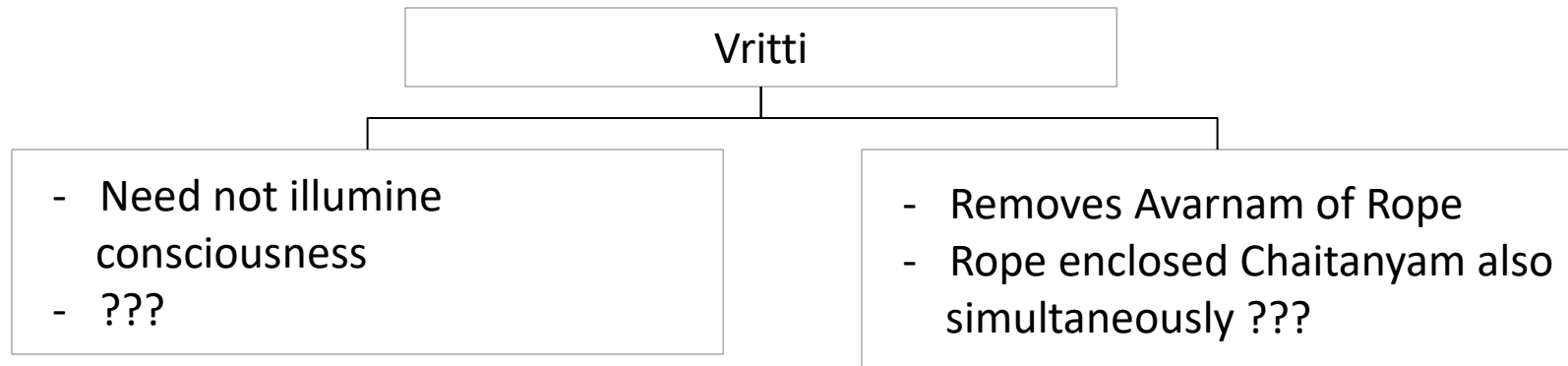


- ignorance version 1 – ignorance covers Consciousness Version 1.

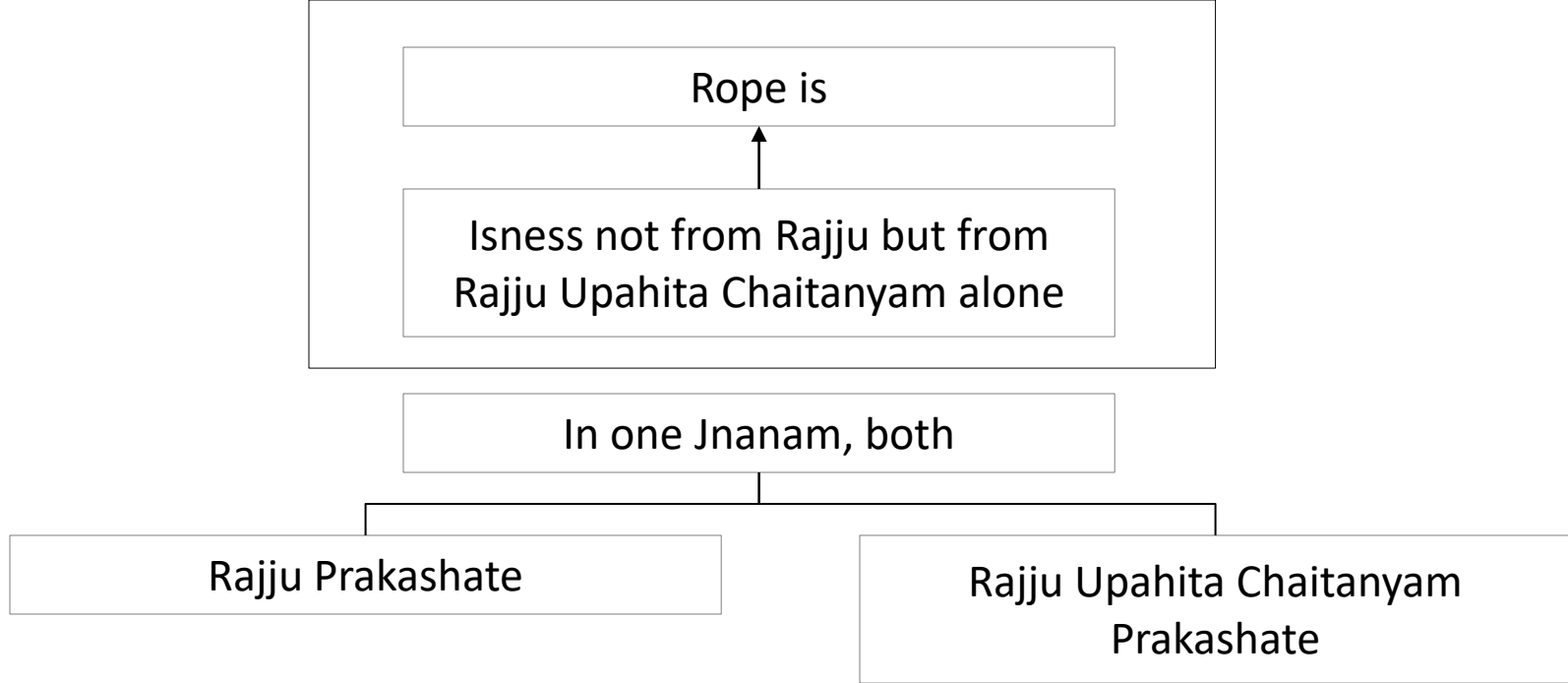


- **What thought does?**
- **Thought removes Avarna Shakti which is covering the Consciousness Version 1.**
- **What is job of Chidabhasa?**
- **Illumining the Rope.**

- When Avarnam is removed by Vritti, Consciousness Version 1 is effulgent.

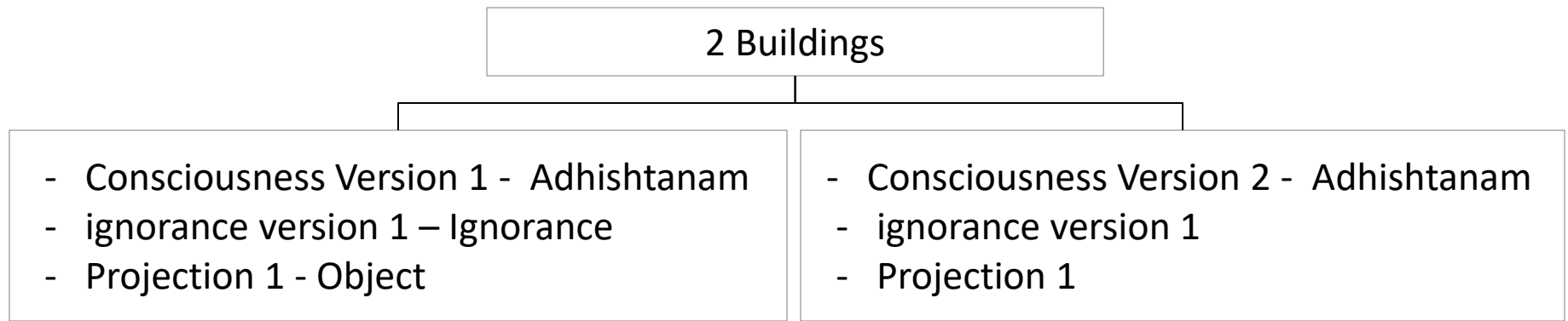


- That Chaitanyam we appreciate in terms of existence of the Rope.



Revision (115) :

(१५१) रज्जुज्ञानमेव सर्पाध्यधिष्ठानज्ञानं भवतीति समाधिः -
अत्रोच्यते - रज्ज्वादिजडपदार्थविषयकज्ञानमन्तःकरणवृत्तिरूपम्।
वृत्तेस्तु प्रयोजनमावरणभङ्गः। इदञ्चावरणमज्ञानस्य शक्तिः।
यस्मादावरणं जडमनाश्रित्य तदधिष्ठानचैतन्यमेवाश्रयति,
तस्मादन्तःकरणवृत्त्या रज्ज्वादिविषयाकारापन्नया
रज्ज्वाध्यवस्त्रिन्नचैतन्यावरणमेव भज्यते। वृत्तिस्थचिदाभासस्तु
रज्जुमात्रं प्रकाशयति। चैतन्यस्य स्वयंप्रकाशरूपत्वात्तत्प्रकाशाय नाभास
उपयुज्यते। अयमर्थो विस्तरतः उपरिष्ठादस्मिन्नेव तरङ्गे कथयिष्यते।



Consciousness Version 1 :

- Consciousness enclosed within Rope – Consciousness.

ignorance version 1 :

- Version of Rope ignorance in Consciousness Version 1 – Ignorance.

Projection 1 :

- Projection of Rope Snake object – Object.

Consciousness Version 2 :

- Consciousness within the mind at time of perception.

ignorance version 2 :

- Rope ignorance seen as located in Consciousness Version 2, not 2nd ignorance.

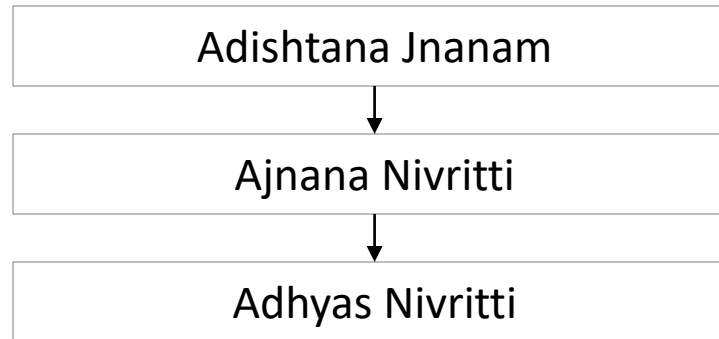
Projection 2 :

- Projection of Rope experience in the form of Vritti.

Projection 1c	Projection 2
<ul style="list-style-type: none"> - Rope Snake - Object - Artha Adhyasa 	<ul style="list-style-type: none"> - Rope snake thought - Thought - Jnana Adhyasa

Objection :

- Rope Snake dismissed by knowledge of Adhishtanam.



- Adhishtanam = Consciousness Version 1 – By knowledge of Rope enclosed consciousness, there will be elimination of Projection 1.

Purva Pakshi :

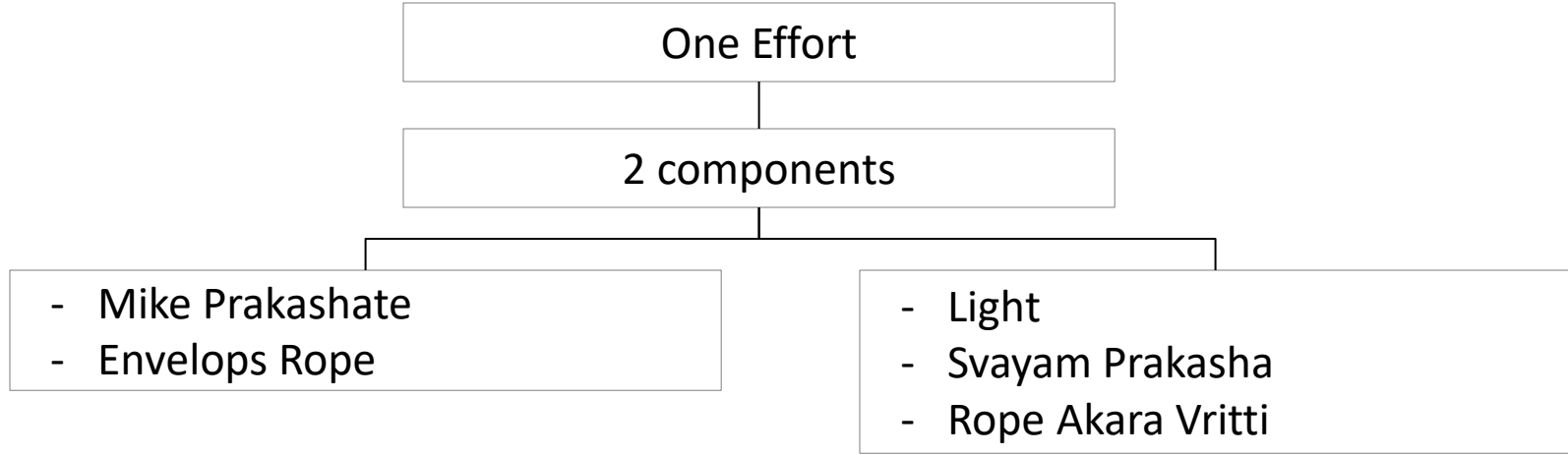
- That is not our experience.
- By Rope knowledge, snake can be dismissed.
- Therefore Rope is Adhishtanam.

• If Rope not Adhishtanam, how snake goes away by Rope knowledge?

- How Projection 1 goes without gaining Consciousness Version 1 knowledge?

Nishchaladasa :

- When we gain knowledge, another phenomenon taking place without our awareness.
- **Rope Avachinna Chaitanyam Consciousness Version 1 also is revealed without separate effort.**
- **In every Vishaya Jnanam, Vishaya Avachinna Chaitanyam Prakashate.**

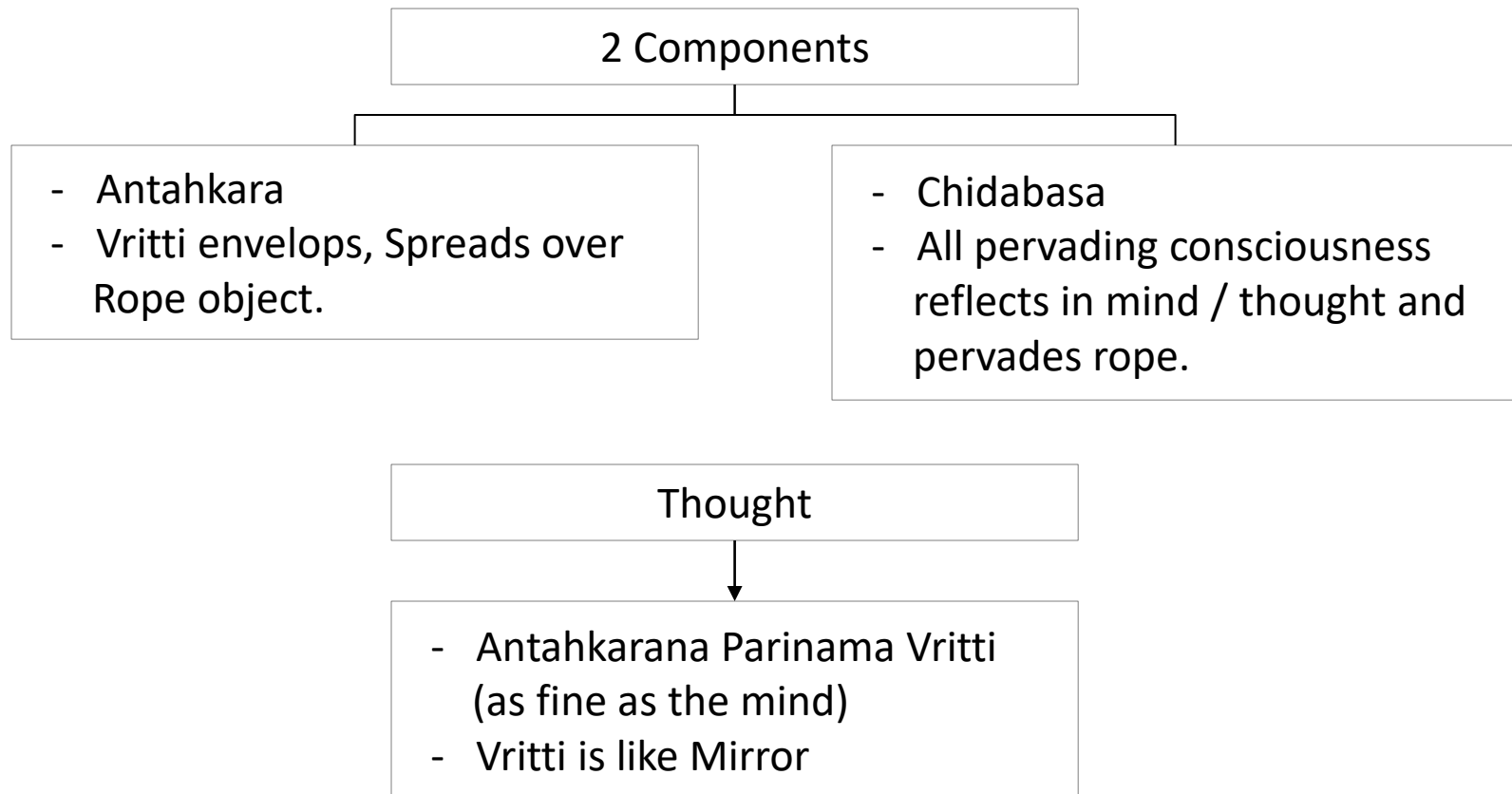


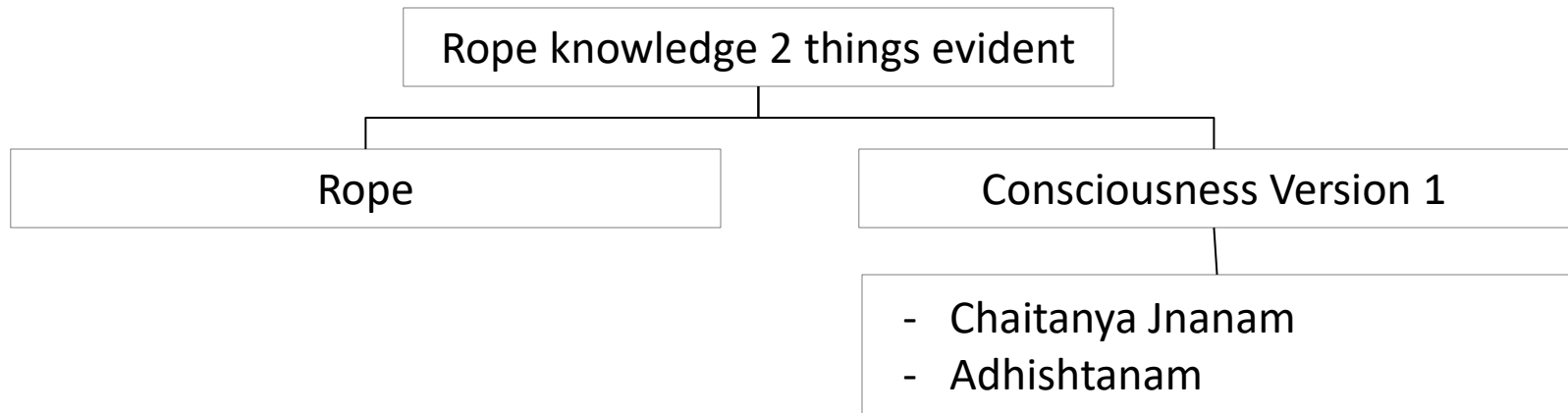
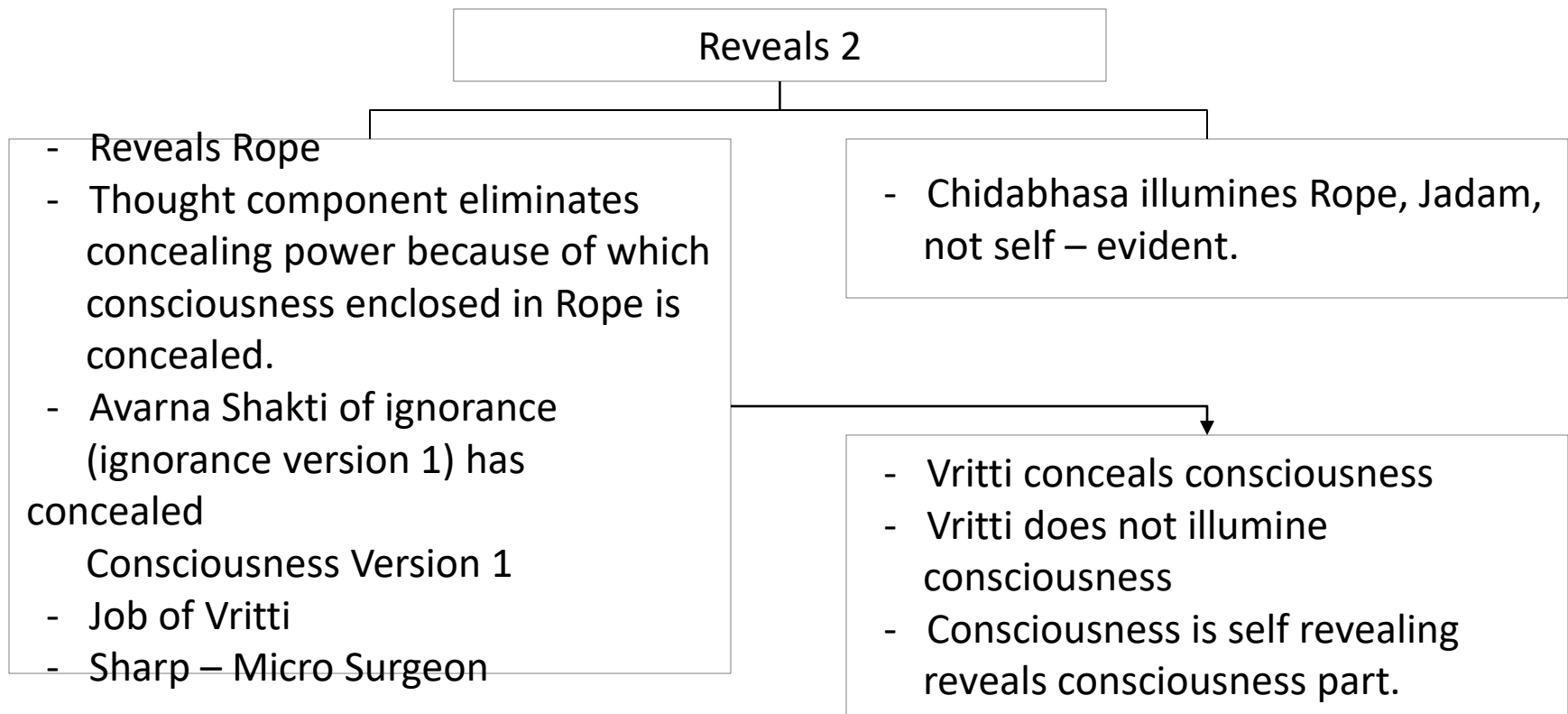
Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
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जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

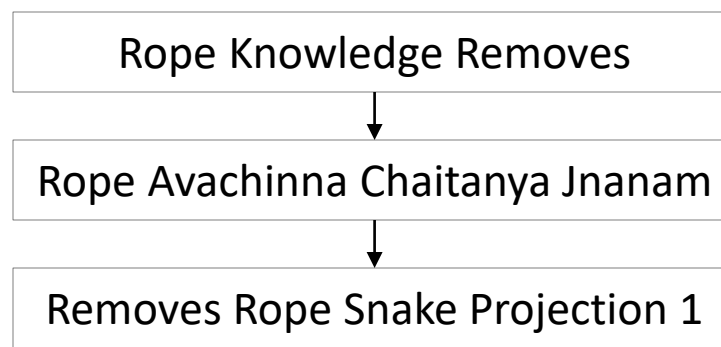
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]





- Rope knowledge includes Adhishtana nanam.
- Rope not Adhishtanam.



- Samadhi = Samadhanam = Reply
- After Vedanta always see 2 components.
- **Liberation : Being aware of 2 components in all transaction.**

Wall	Is
Mithya	Satya Component

Experience Thought	Consciousness / Awareness
Mithya Component	Satyam Component

See Outside and Inside

- **Be intimately aware of Vritti + Avachinna Chaitanyam in all transactions.**

Always Same	Continuously
<ul style="list-style-type: none"> - Chaitanyam - Chit 	<ul style="list-style-type: none"> - Jada

- Granthi
- Outside and Inside

- Awareness is liberation.
- Chit component I am.
- I am Chaitanya Svarupam Chidananda Rupaha Shivoham.

With Torch Light

Rope knowledge takes place

2 Components

- Antahkarana Vritti
- Rope Akara Vritti
- Vritti – starts from mind, envelops rope outside.
- Function : Removes concealment
- Ignorance Vritti : Avarnam
- Vritti : Eliminates concealment
- Avarnam = Ajnana Shakti
- Located where

- Reflected Consciousness in Vritti, illumines Rope.

- Doesn't conceal rope
 - It is located on Consciousness
- Version 1 – Rope Avachinna Chaitanyam

- **Avarna Ashraya Sarvada Chaitanyam only, Avarnam resting on Rope Avachinna Chaitanyam.**

- Ajnana Ashraya = Chaitanyam.
- Avarnam can't rest on inert rope.

Job of Antahkarana Vritti :

- Now has Rajju Akara Vritti or shell or sand Akara Vritti.
- Dream : When we wake up – waker Akara Vritti.
- Vritti removes Aavarnam.

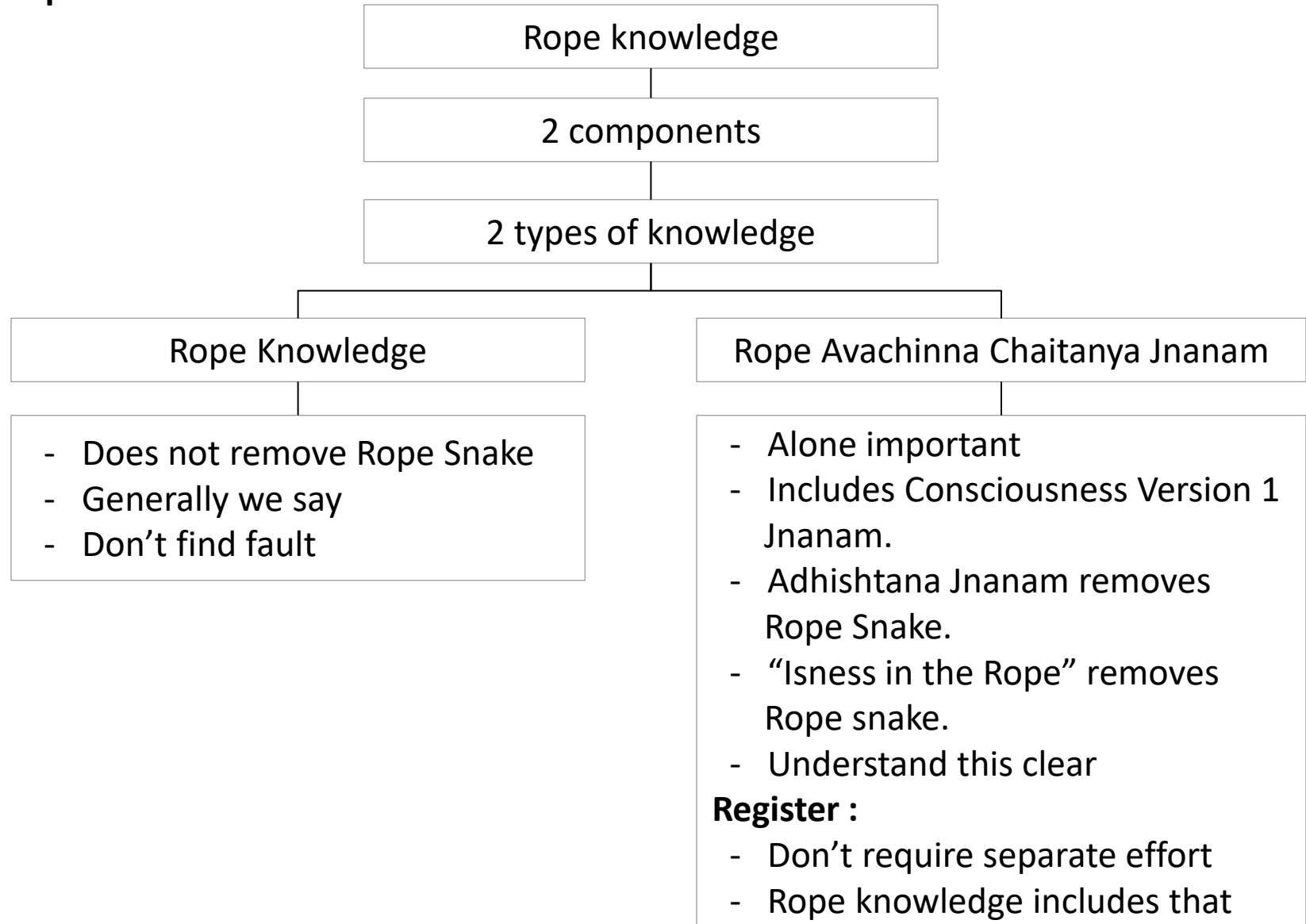
Chidabasa :

- Need not reveal Adhishtana part – Chaitanyam.
- Adhishtana Chaitanyam is self effulgent.
- Reflected Consciousness need not illumine Original Consciousness (Will be discussed later).
- Taranga = Chapter 4 – Topic 202.

इत्थं चिदाभासविशिष्टान्तःकरणवृत्तिरूपज्ञानस्य केवलवृत्तिरूपांशश्चैतन्यनिष्ठावरणं नाशयति, चिदाभासरूपांशस्तु रज्जुं प्रकाशयतीति प्रयोजनद्वयं सिद्ध्यति। तस्माद्वृत्तिज्ञानस्य न केवलजदात्मकरज्जुर्विषयीभवति। किन्त्वधिष्ठानचैतन्येन सहिता रज्जुः चिदाभाससहिवृत्तेर्विषयीभवति। अत एव सिद्धान्तग्रन्थे 'अन्तःकरणजन्यवृत्तिज्ञानं अखण्डं ब्रह्म विषयीकरोति' इत्यभिहितम्। इत्थं यतो रज्जुज्ञानेन भग्नावरणं सत् सर्पाध्यधिष्ठानरज्ज्वाध्यवच्छिन्नचैतन्यं स्वयमेव प्रकाशते, ततो रज्जुज्ञानमेव सर्पाध्यधिष्ठानज्ञानरूपमपि भवति। ततश्च रज्जुज्ञानेन सर्पादिनिवृत्तिर्युज्यत एव।

Consolidation of bottom line :

Very important :

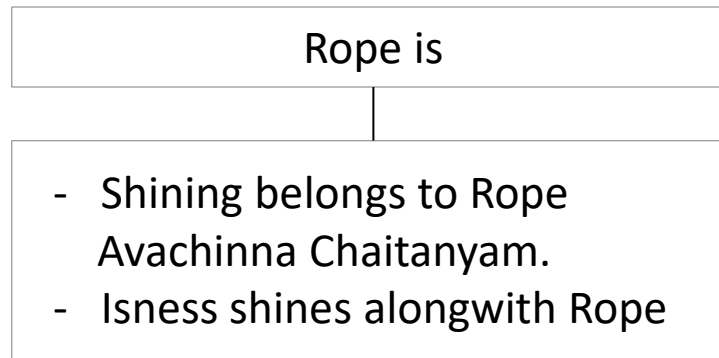


- **Rope knowledge includes Rope Avachinna Chaitanya Jnanam without separate effort..**

(१५२) रज्जुज्ञानेन सर्पज्ञानं न निवर्तेत्याक्षेपः - ननूक्तप्रकारेण रज्जुज्ञानेन सर्पे निवृत्तेऽपि सर्पविषयकज्ञानं नैव निवर्तेत। सर्पस्याधिष्ठानं रज्ज्ववच्छिन्नचैतन्यम्, सर्पज्ञानस्याधिष्ठानं तु साक्षिचैतन्यमिति भेदः । उक्तरीत्या तु रज्जुसाक्षात्कारेण रज्ज्ववच्छिन्नचैतन्यमेव प्रकाशेत, न साक्षिचैतन्यम्। सर्पज्ञानाधिष्ठानसाक्षिचैतन्यं नैव जायते। अज्ञाते चाधिष्ठाने तदारोपितनिवृत्तिर्न दृष्टा, किन्तु ज्ञाते एवाधिष्ठाने। तस्माद्रज्जुज्ञानेन सर्पज्ञानस्य निवृत्तिर्नोपपद्यत इति चेत् -

- Entire section Purva Pakshi topic.

Consciousness Version 1	Consciousness Version 2
<ul style="list-style-type: none">- Artha Adhyasa- Sarpah	<ul style="list-style-type: none">- Jnana Adhyasa- Sarpah Vritti



- Rope does not have isness of its own.
- Rope is an appearance, Mithya.
- Isness belongs to Rope Avachinna Chaitanyam.

- **Alongwith isness, experiencing Rope also.**

- Consciousness Version 1 knowledge included in Rope knowledge.
- Consciousness Version 1 is Adhishtanam.
- Rope knowledge includes Consciousness Version 1 Adhishtana Jnanam.
- Therefore Projection 1 – Rope Snake – Sarpah goes away.
- Artha Adhyasa goes away by rope knowledge.

Now Purva Pakshi turns attention to Projection 2 :

- Rope knowledge includes only Consciousness Version 1 Jnanam, Consciousness Version 1 Adhishtanam of Projection 1.
- Rope knowledge can't eliminate Projection 2, Rope Snake experience Vritti.

How to Rope knowledge removes

Artha Adhyasa

- Projection 1 – Eliminated
- Gain Consciousness 1 Knowledge.
- Artha Adhyasa Nivartyeta
- Topic - 151

Jnana Adhyasa

- Projection 2 – not eliminated Purva Pakshi.
- Requires Adhishtanam Consciousness Version 2 of Projection 2
- Sarpa Jnanam
- Jnana Adhyasa
- Purva Pakshi : Topic 152

- Even though Sarpah Adhyasa goes away by Rope knowledge.
- Projection 2 can't be eliminated, has different Adhishtanam – Consciousness Version 2.
- Adhishtanam of Projection 2 is Sakshi Chaitanyam – Consciousness Version 2.
- Projection 1 and Projection 2 have distinct Adhishtanam.

Rope knowledge

- Will include knowledge of Consciousness Version 1 not Consciousness Version 2.
- Consciousness Version 1 alone shine.
- Consciousness Version 2 not revealed, Adhishtanam of Projection 2.

- Without knowing Projection 2 – Vritti Jnanam projection can't go away.
- Only when Consciousness Version 2 is known, Projection 2 will go away.
- Separate effort required.

Conclusion :

- **Rope knowledge will not Jnana Adhyasa Projection 2.**

Nishchaladasa :

- In one knowledge Projection 1 and Projection 2 go away.
- 2 answers.

Revision (116) :

Topic 152 :

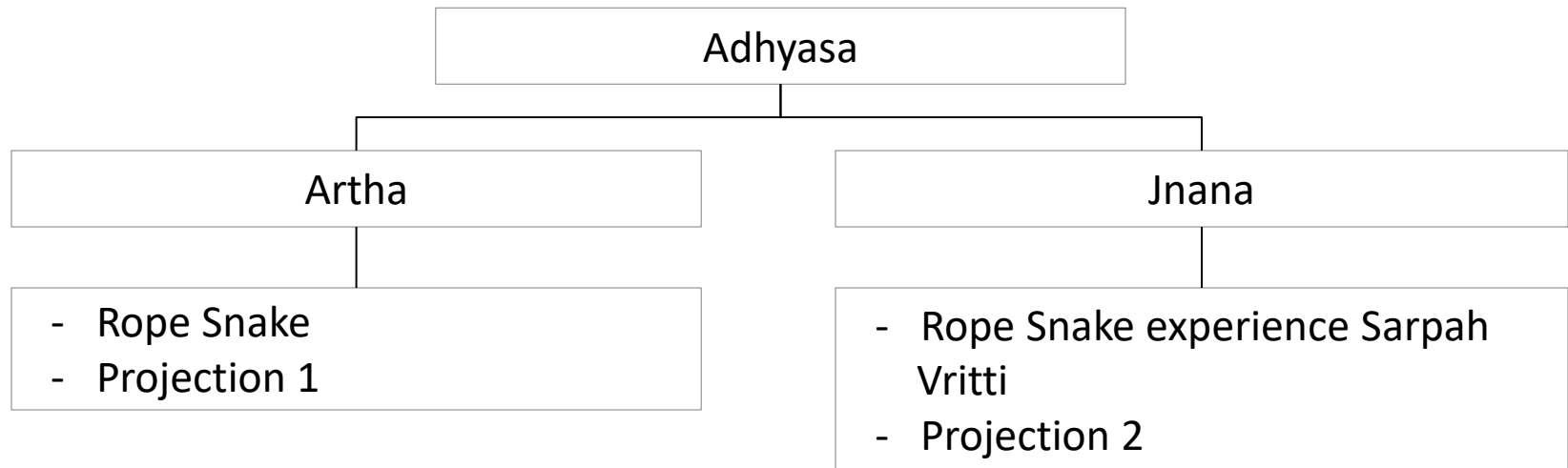
Anirvachaniya Khyati :

Simple Analysis in other texts :

- Because of ignorance of Rope, the false Rope snake appeared.
- By knowledge of Rope, false rope snake is negated.
- W.r.t. Anirvachaniya Khyati.

Important Principle :

- **Rajju anana Adhishtana nanena Mrthya Rajjua Sarpah Adhyasa Nivritti.**



- How Projection 1 & Projection 2 elimination.

Normal	2 fold Adhishtanam
<ul style="list-style-type: none"> - Rope - Adhishtanam 	<ul style="list-style-type: none"> - Projection 1 – Projection 2 = 2 Adhiyasa - Consciousness Version 1 – Consciousness Version 2 = 2 Adhishtanam

Consciousness enclosed within
Rope



Consciousness enclosed within the
mind perceiving the Rope

Adhishtanam

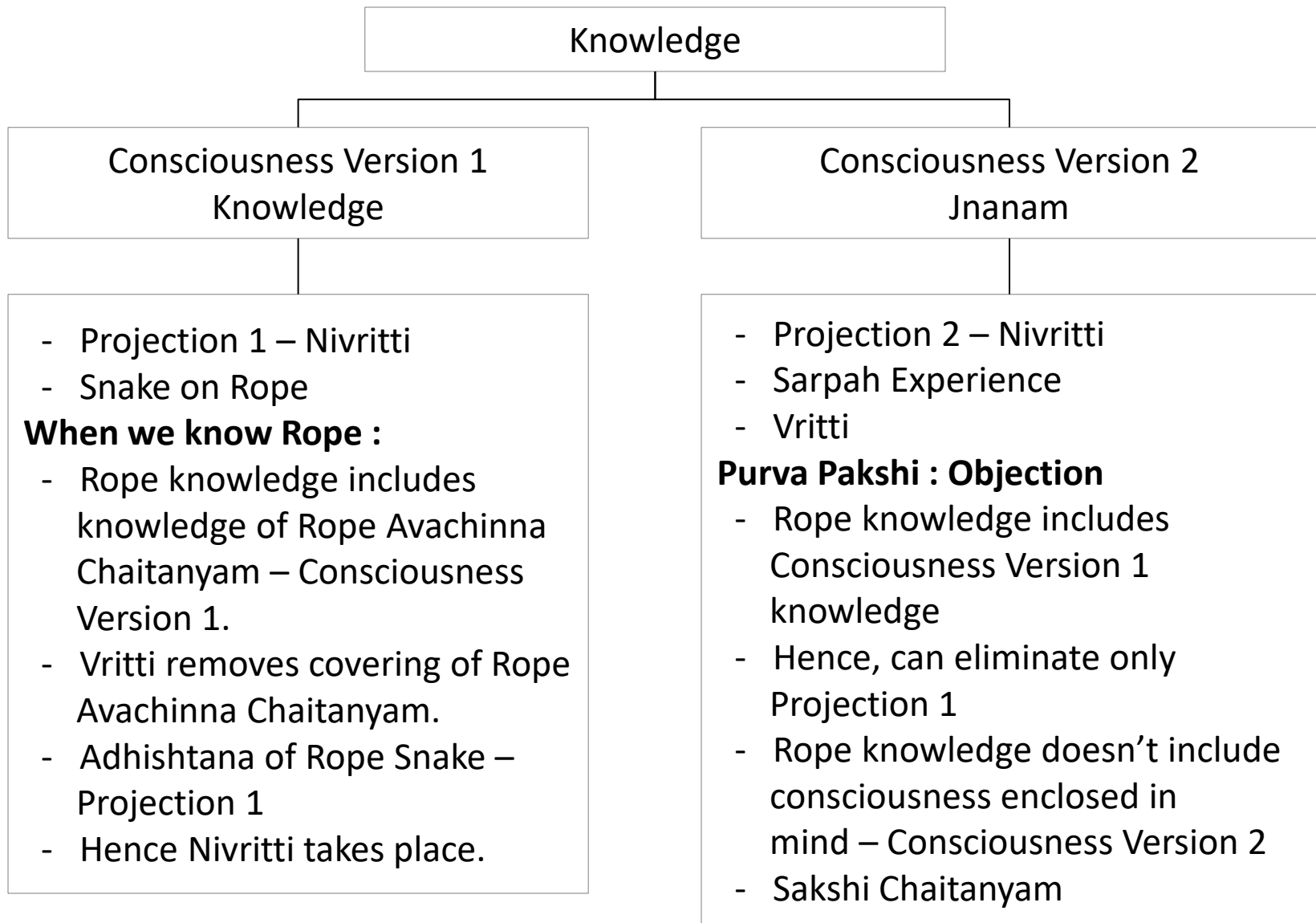
Consciousness Version 1

Consciousness Version 2

Adhyasa

Projection 1

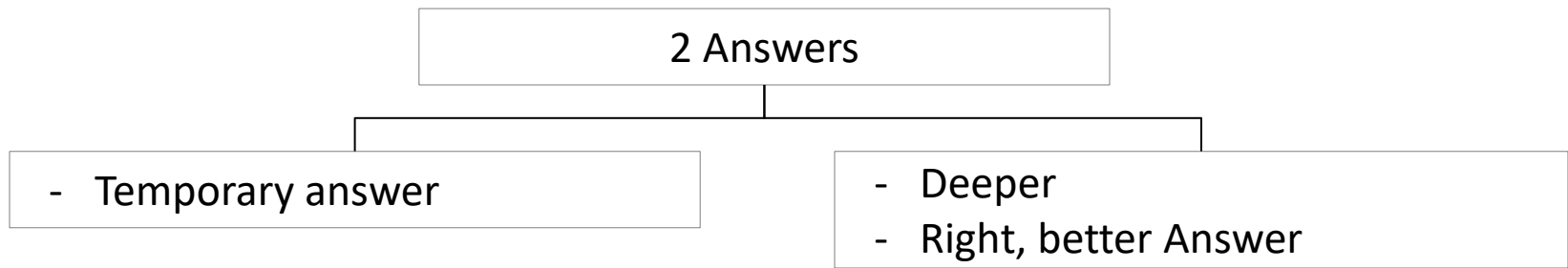
Projection 2



- Sakshi = Consciousness enclosed in Mind.
- Snake removal accepted by Purva Pakshi.
- Snake thought knowledge can't be eliminated topic 152.

Purva Pakshi :

- **How Rope knowledge eliminates Projection 2.**



Topic 153 – 155 :

Topic 153 :

(आ. १५३-१५५) सर्पाभावात्सर्पज्ञानस्य कारणे लयरूपनिवृत्तिरिति समाधिः -
(१५३) सर्पाभावात्सर्पज्ञानाभावः - अत्रोच्यते। विषयाधीनं हि
ज्ञानं भवति। रज्जुसाक्षात्कारेणोक्तरीत्या
रज्ज्वच्छिन्नचैतन्यारोपितसर्परूपविषयनिवृत्त्या सर्पज्ञानमपि
स्वविषयाभावान्निवर्तत एव।

- **When Projection 1 is eliminated, Projection 2 being thought regarding Projection 1, can't survive.**
- **Every thought is connected to relevant object.**
- Actual or Mithya object.
- Imaginary thought has object.
- If no object, no thought.

Law :

- Vishaya Athinam Jnanam (though).
- Mirage water = Relevant Mithya.
- Mithya Vishaya, Satya Vishaya, Sarva Vishaya Above, Vishayaka Vritti can't be there.

1st Answer :

- **When Projection 1 eliminated through Consciousness Version 1 knowledge, Projection 2 can't survive when oil gone, flame will have to go away.**

- Indirect negation or dissolution of Projection 2 because of Projection 1 Laya Rupa Nivritti.
- Projection 2 dissolution will be into Karanam of Projection.
- Cause of Projection 2 = ignorance version 2 – Rope ignorance Version 2, located in Consciousness Version 2.
- Projection 1 Abava Projection Abava.
- Thought can't exist without relevant object.

Deep Sleep :

- World resolves, can't have thought.

Waking State :

- There are thoughts regarding Jagrat Prapancha.

Svapna State :

- Thoughts regarding Svapna Prapancha.

- **Prapancha Abave – Vritti Abava**
- **Artha Adhyasa Abhave, Jnana Adhyasa Abhava.**

- In Sleep thoughts can't exist.

- **Every thought must have real or imaginary object.**

- By Rope knowledge, Projection 1 – located on Consciousness Version 1, goes away, Projection 2 also go away because of absence of object Projection 1.

Purva Pakshi – raises Question :

Topic 154 :

(१५४) साक्षिज्ञानमन्तरा सर्पज्ञानं न निवर्तेतेत्याक्षेपः -
ननु कथमधिष्ठानज्ञानमन्तरा तदारोपितभ्रमो निवर्तेत।
सर्पज्ञानमपि कल्पितम् । तस्य ह्यधिष्ठानं साक्षिचैतन्यम्।
तज्ज्ञानमन्तरा तत्र कल्पितसर्पज्ञानं न निवर्तेतेति चेत्-

Purva Pakshi :

- I don't accept thought Projection 2 goes away when object Projection 1 – goes away.

Violation of Fundamental Principle :

- **Adhyasa goes only by Adhishtana Jnanam.**

Projection 2	Consciousness Version 2
<ul style="list-style-type: none">- Adhyasa- Can't go when Projection 1 goes.	<ul style="list-style-type: none">- Adhishtanam for Projection 2- Not got Consciousness Version 2 knowledge- Rope knowledge = Consciousness Version 1 knowledge

Purva Pakshi :

- **Without Sakshi Jnanam – (Consciousness Version 2 knowledge) Adhishtana Jnanam thought will not go away.**
- Projection 2 – also Adhyasa.
- Nishchaladasa reasserts 1st reply.

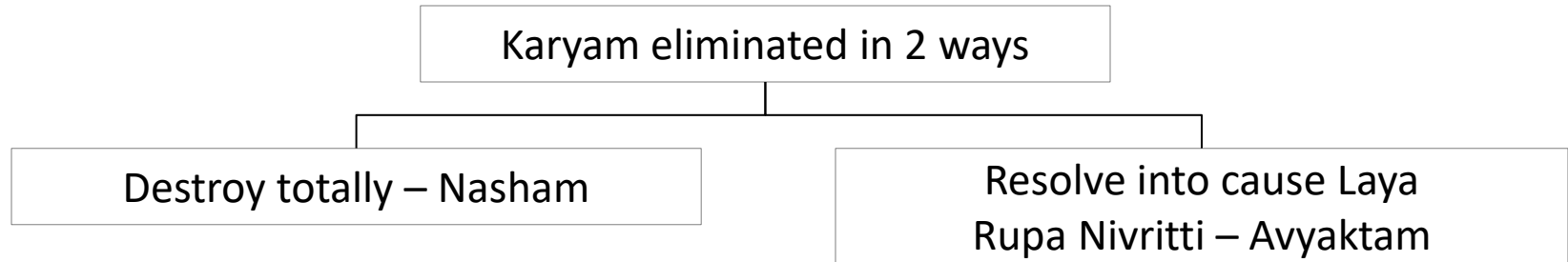
Topic 155 :

(१५५) साक्षिज्ञानमन्तरापि सर्पज्ञानं निवर्तेति समाधानम् - अत्राप्युच्यते।

निवृत्तिर्द्विविधा - आत्यन्तिकनिवृत्तिः, कारणात्मनावस्थितिरूपा निवृत्तिश्चेति। स्वकारणेन सहैव कार्यस्य निवृत्तिरात्यन्तिकी निवृत्तिरित्युच्यते। कल्पितवस्तूनां सर्वेषां कारणं तु तदधिष्ठानचैतन्याश्रिततदावारकाज्ञानमेव। तस्मादधिष्ठानचैतन्यापरोक्षज्ञानेनैवाज्ञानं तत्कार्यञ्च सर्वमारोपितं निःशेषं निवर्तते। कार्यस्य कारणे लयरूपनिवृत्तिस्तु विनाप्यधिष्ठानज्ञानं जायेत। सुषुप्तौ प्रलये च सकलपदार्थानां विनैवाधिष्ठानज्ञानमज्ञाने स्वकारणे लयो भवति। तदा सर्वदृश्यपदार्थलयहेतुस्तत्तद्भोगप्रदकर्मोपरम एव। एवमेवान्तराप्यधिष्ठानसाक्षिज्ञानम्, सर्पज्ञानं निवर्तते। तत्र सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञाननिवृत्तेः कारणं भवति। इत्थं च रज्जुज्ञानेन सर्पो निवर्तते, ततश्च सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञानस्य लयरूपनिवृत्तौ निमित्तं भवति।

- By Rope knowledge when Projection 1 goes away, Projection 2 goes away.
- Nishchaladasa Agrees – Projection 2 can't be destroyed by Adhsihtana Jnanam – Consciousness Version 2.
- When Projection 1 is destroyed, Projection 2 can't actively survive without Projection 1 – Relevant object.
- Projection 2 – goes to unmanifest condition, resolves into Karanam Avyakta Avastha.
- **Example :** Without cutting root, tree not destroyed.
- Tree continues in potential form in Root.

- Tree again comes back Projection 2 becomes leenam in its cause.
- Cause is Ignorance Version 2 – located in Consciousness Version 2.
- Projection 2 – Resolves into Ignorance Version 2.

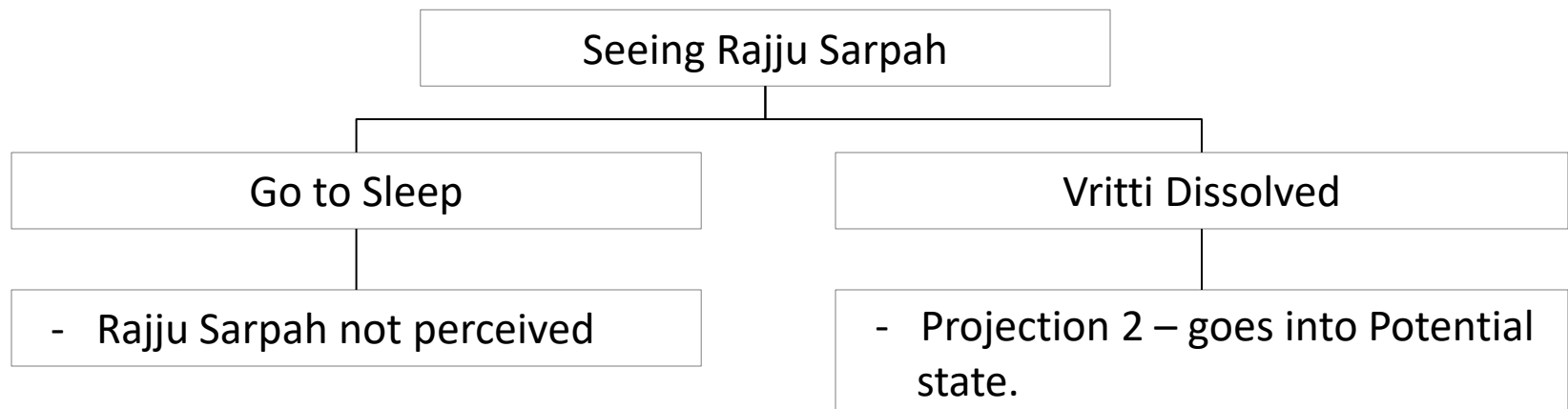


- Mithya Vishaya – Mithya Mirage water



Object

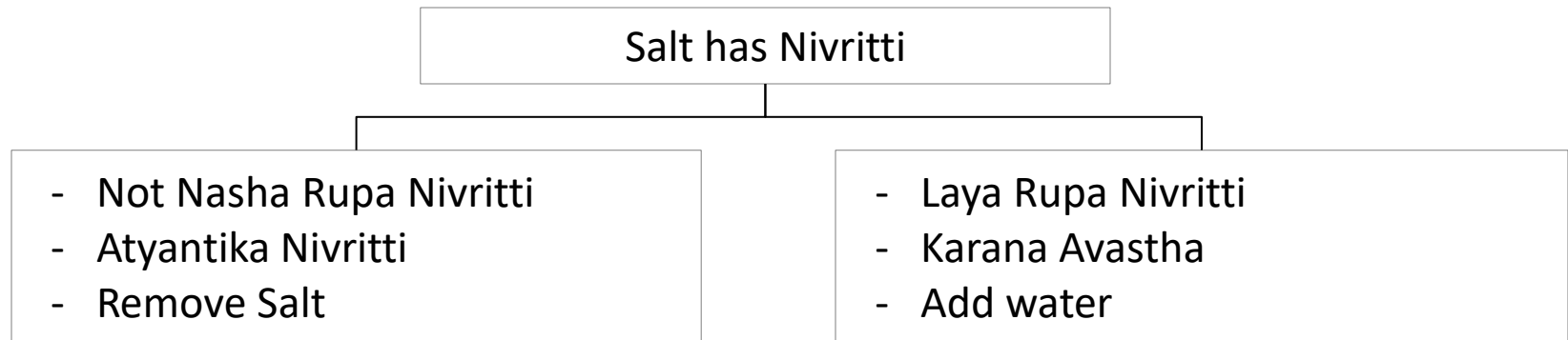
- Satya Vishaya – Sarva Vishaya Abhave, Vishaya Vritti can't be there.
- When Snake eliminated, Projection 2 – thought has no holder.



- Without knowledge of Consciousness Version 2, Projection 2 can't exist, Projection 2 goes to potential condition.
- Not destroyed but resolved.

Example :

- Too much Salt in Sambhar, add water...



- Here it is Laya Rupa Nivritti.
- Total elimination = Removing Salt.

• If thing in potential form it is not experienced by us.

- Here it is Laya Rupa Nivritti.

I) Atyantika Nivritti = Total Removal of Salt not possible.

II) Karana – Avastha – In potential form.

- When a thing is in potential form it is not experienced by us.
- Its effect will not be there on us, it is therefore, As good as absent.
- Salt is as Good as Absent when you dilute it by adding more water.

Example :

Cloth – Pataha	Threads
- Karyam	<ul style="list-style-type: none">- Tantu- Karanam- If you burn thread- Karana Nasha, Patha Karyam will not be there.- Atyantika Nasha, Nivritti.

Atyantika Nasha :

- Destroy Karyam alongwith Karanam.

Example :

- Diseases – apply balm – remove boil.
- Original cause not eliminated, its called palliative Nivritti.
- Only when cause is removed, then Atyantika Nivritti.

Example :

- Pot is dropped and Broken.
- Pot not totally destroyed, goes to potential clay condition, not total Nivritti, Again pot can be produced, not Atyantika Nivritti.
- Karyam when it goes to potential condition it is Laya Rupa Nivritti.

- **Therefore in Projection 2 – Laya Rupa Nivritti takes place.**
- When something is eliminated alongwith its root cause, elimination is absolute.
- In the case of Projection 2 – what is the cause?
- **For all Adhyasa, cause is ignorance.**

Clay	Ignorance of Adhishtanam
- Cause of Pot	- Material cause of every false entity.

- **Ignorance Version 2 is material cause of projection 2**
- **Consciousness Version 2 is Adhishtanam.**
- Only when knowledge of Consciousness Version 2 comes, then alone Ignorant cause 2 and Projection 2 will go away... calls Atyantika Nivritti.
- In this Nishchaladasa is in agreement with Purva Pakshi.
- **If both ignorance Karanam and Karyam – Projection 2 should go away, then Consciousness Version 2 – Jnanam is required.**
- **Without Consciousness Version 2 knowledge, Projection 2 goes away in the form of dissolution into ignorance version 2, temporary, Palliative.**

Counterirritant	Palliative
Nasham	Layam

Nishchaladasa :

- Laya Rupa Nivritti does not require Adhishtana Jnanam.
- Without Consciousness Version 2 knowledge, Projection 2 can have temporary Nivritti, resolution.

Example :

- **Samsara = Adhyasa goes away in Sushupti, Laya Rupa Nivritti.**
- **During Maranam and Pralayam Samsara goes away, Laya Rupa Nivritti.**

Important :

- For Jnani Samsara goes away, not Laya Rupa but Atyantika Nivritti.
- **Jnani and Ajnani both sleep, when Ajnani wakes up, Samsara also wakes up because it had only Laya rupa Nivritti.**
- When Jnani wakes up....

Pratasmarana Sloka :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

*Prátaḥ smarāmi hrudī samsphuradátmatattvam
saccitsukham paramahamsagatim turèyam
yatsvapna jágarasussuptamavaiti nityam
tadbrahma niskalamaham na cha bhutasañgha.*

At dawn I remember the Reality which is the Self, shining brilliantly in the heart, existence-consciousness-happiness, the goal of Paramahamsasannyasins (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that *Brahman* which is partless I am, not the cluster of elements. [Verse 1] 1515

- No Samsara for him.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- For Jnani Samsarasya Atyantika Nivritti.
- Without Consciousness Version 2 knowledge – Ignorance version 2 & Projection 2 goes to unmanifest state.
- What happens in Sushupti?
- Artha Adhyasa entire Mithya Prapancha goes away.

Entire World	What is cause for absence of world in Sushupti?
- Projection 1	Why we Sleep? - Boga Pradha Karma Uparama Eva.

- Every experience good / bad is because of Karma.
- Boga Pradha = Experience giving Karma.

- **Karma temporarily stops.**

- Karma Abhave – Bhoga ends.

- **When Prarabda Karma temporarily comes to cessation, Jagrat Prapancha dissolves.**

- Another Bhoga comes, Jagrat Prapancha.

Cause of Svapna Prapancha

Prarabda Karma

- Both Jagrat and Svapna Prapancha are because of Prarabda Karma.
- Ad dream come because of Prarabda.
- When Jagrat + Svapna Prapancha Prarabda resolve temporarily, Sushupti comes.
- When you wake up from Sushupti to Jagrat or Svapna Prapancha?
- Because Prarabda is activitated.

Kaivalya Upanishad :

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।
puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitram ।
ādhāramānandamakhaṇḍabodhaṁ yasmiṁllayaṁ yāti puratrayaṁ ca ॥ 14॥

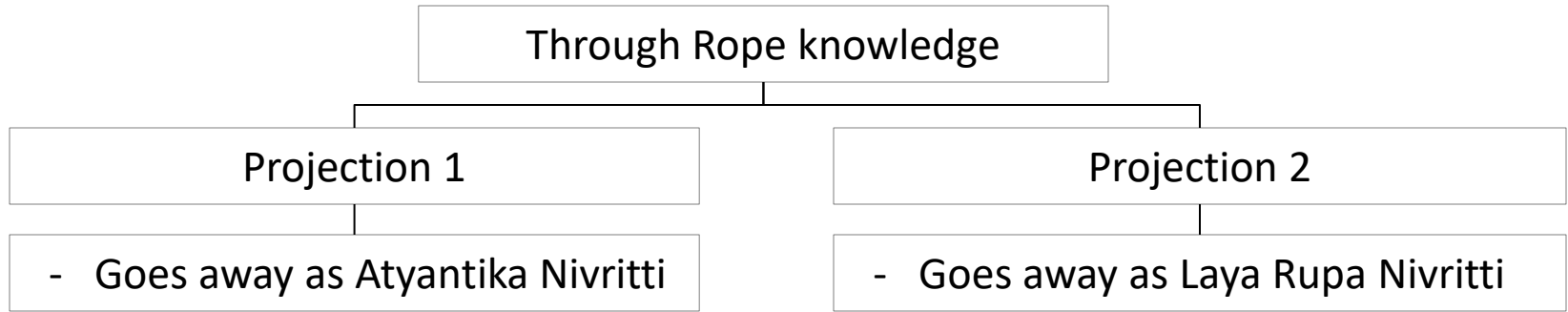
Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]s

- **Bhoga Pradha Karma Uparama – Laya = Temporary resolution, suspension is cause of Projection 1 Laya in Sushupti.**
- **We can avoid Samsara in Laya Rupa Nivritti also.**

- Applies to Projection 2 here.

- **Without Consciousness Version 2 knowledge – Projection 2 can have Laya Rupa Nivritti.**

- Projection 1 is the cause for Laya Rupa Nivritti of Projection 2.



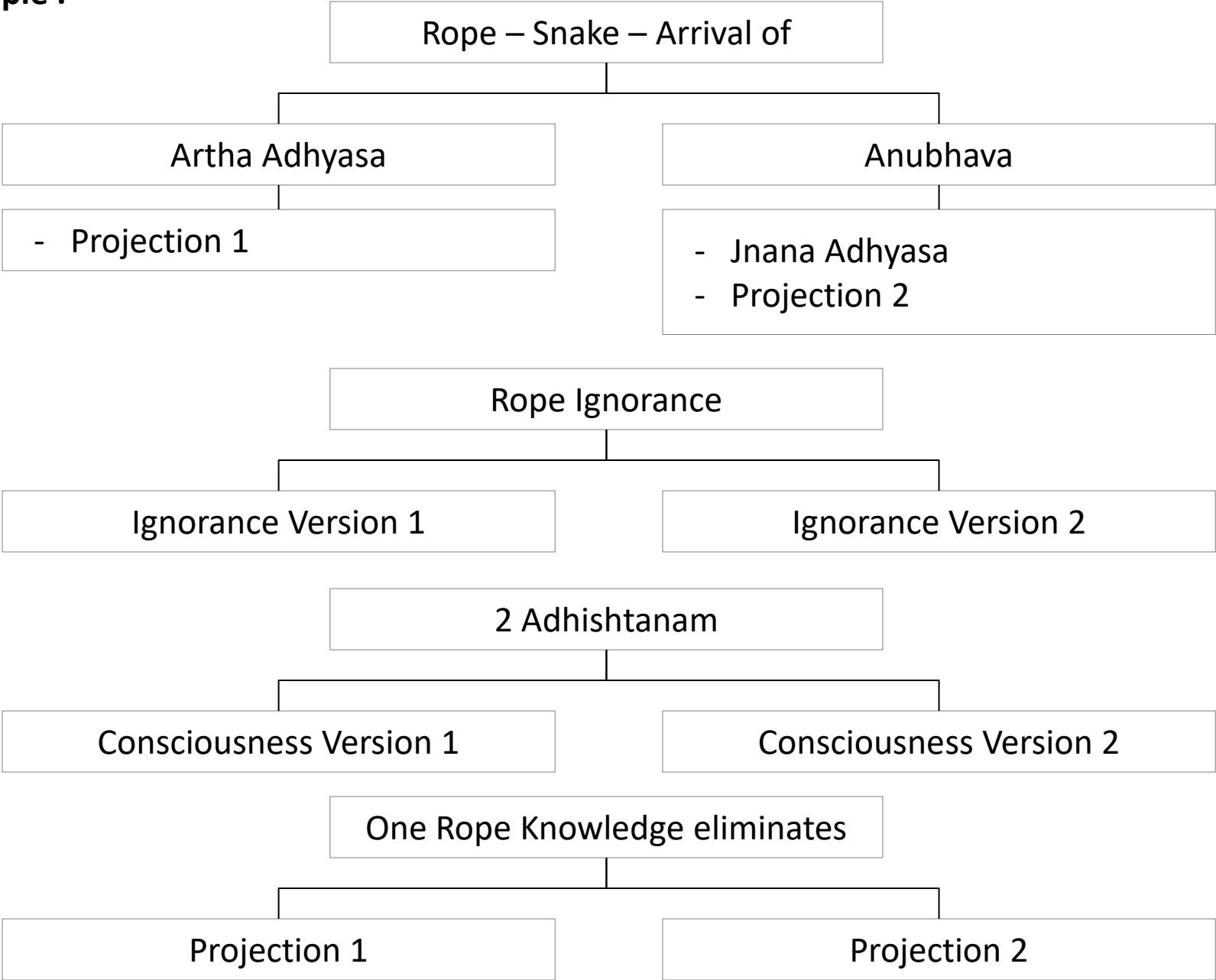
- Projection 1 Nivritti Eva Projection 1 Nivritti Karanam Bavati.
- Answer No. 1

Revision (117) : Topic 155

तदा सर्वदृश्यपदार्थलयहेतुस्तत्तद्भोगप्रदकर्मोपरम एव। एवमेवान्तराप्यधिष्ठानसाक्षिज्ञानम्, सर्पज्ञानं निवर्तते। तत्र सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञाननिवृत्तेः कारणं भवति। इत्थं च रज्जुज्ञानेन सर्पो निवर्तते, ततश्च सर्पज्ञानविषयीभूतसर्पाभाव एव सर्पज्ञानस्य लयरूपनिवृत्तौ निमित्तं भवति।

Anirvachania Khyaati :

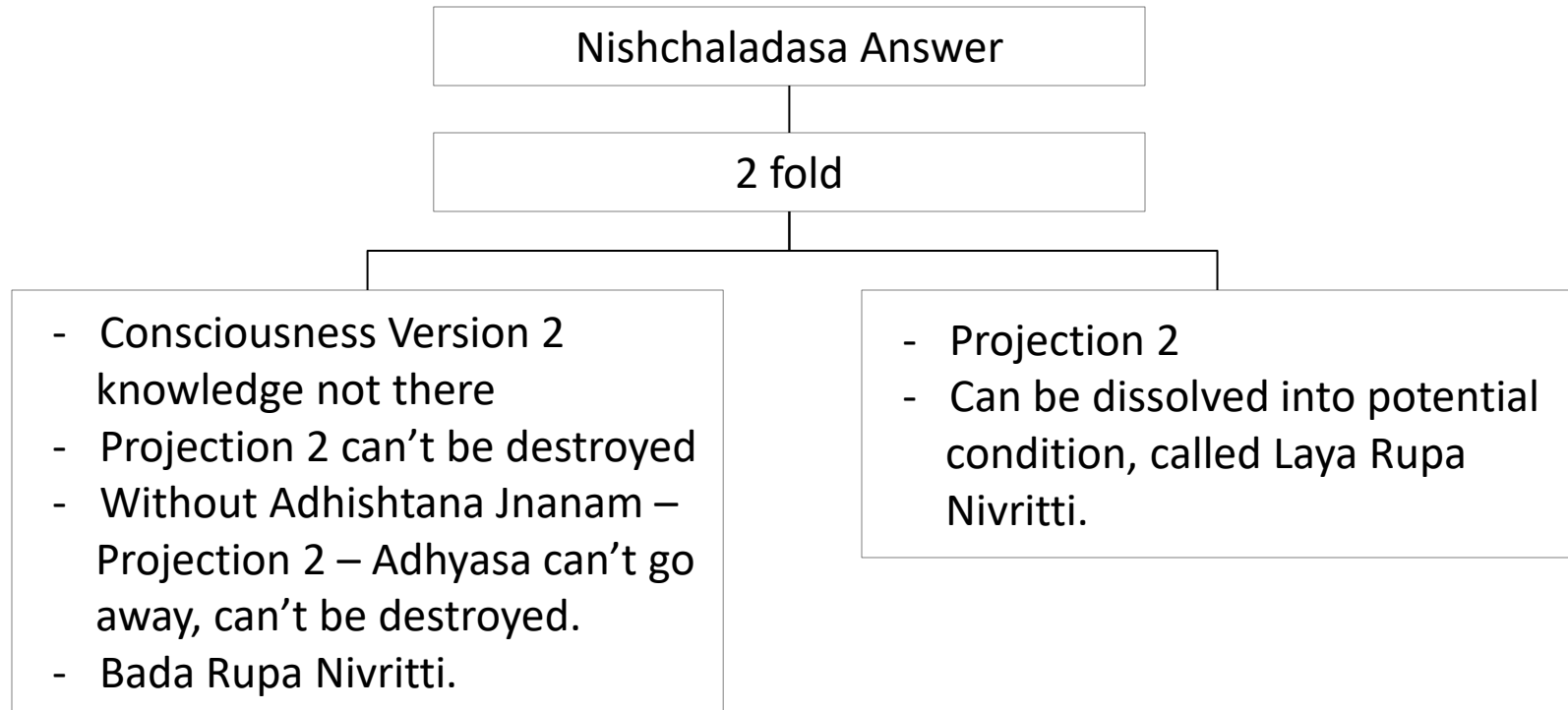
Example :



- Rope knowledge includes knowledge of Consciousness Version 1.
- Consciousness enclosed within Rope is evident because of Vritti.
- Consciousness Version 1 – Automatically known, Adhishtana Jnanam, Projection 1 goes away.

Purva Pakshi :

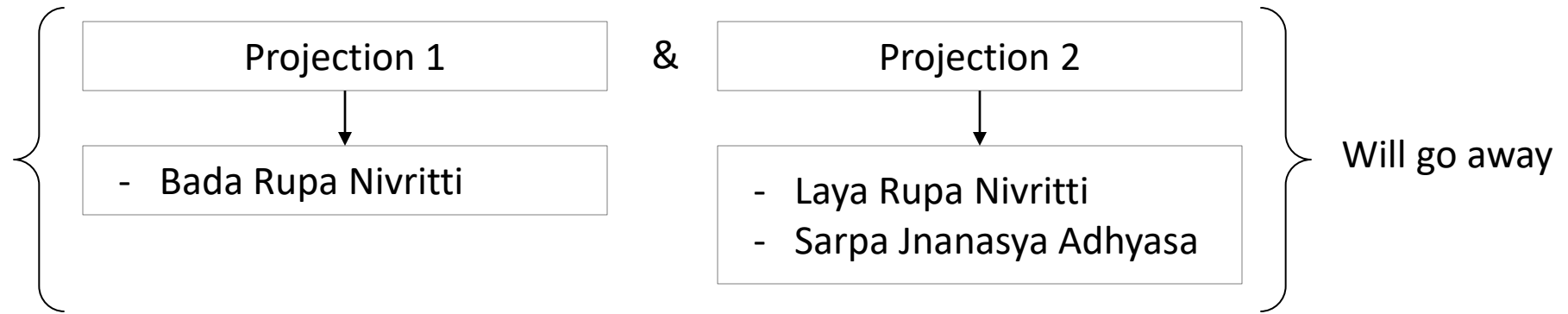
- Rope knowledge does not include Sakshi Chaitanyam – Consciousness Version 2.
- Without Consciousness Version 2 – knowledge, Projection 2 can't go away.



Example :

- During sleep, when world not available, parallelly Jnana Adhyasa, world Anubhava goes away.

- By knowledge of Consciousness Version 1 – Projection 1 goes away, along with that Projection 2 will go away, has Laya Rupa Nivritti, no destroyed.



- 1st Answer – Topic 155
- 2nd Answer – Topic 156

Topic 156 :

(१५६) रज्जुज्ञानसमये सर्पज्ञानाधिष्ठानभूतसाक्षिभानमपि सम्भवतीति समाधानम् – अथवा सर्पस्तज्ज्ञानं चेत्युभयमपि रज्जुज्ञानेनैव निवर्तते। तथा हि, रज्जुसाक्षात्कारसमयेऽन्तःकरणं नेत्रद्वारा बहिर्निर्गत्य रज्जुदेशं प्राप्य तत्समानाकारं भवति। अतो रज्जुसाक्षात्कारसमये वृत्त्युपहित चैतन्यं रज्जूपहितचैतन्यञ्चेत्युभयमप्येकीभवति। न तयोरस्ति भेदः।

Nishchaladasa :

1st Answer :

- Abhyupethya Vada to satisfy Purva Pakshi.

Purva Pakshi :

- When Rajju Jnanam is gained, Rajju Upahita Chaitanya Jnanam also is gained.
- Consciousness Version 1 included.
- Antahkarana Upahita Chaitanyam Consciousness Version 2 is not included.

- **Consciousness Version 2 also becomes known in one Rope knowledge.**

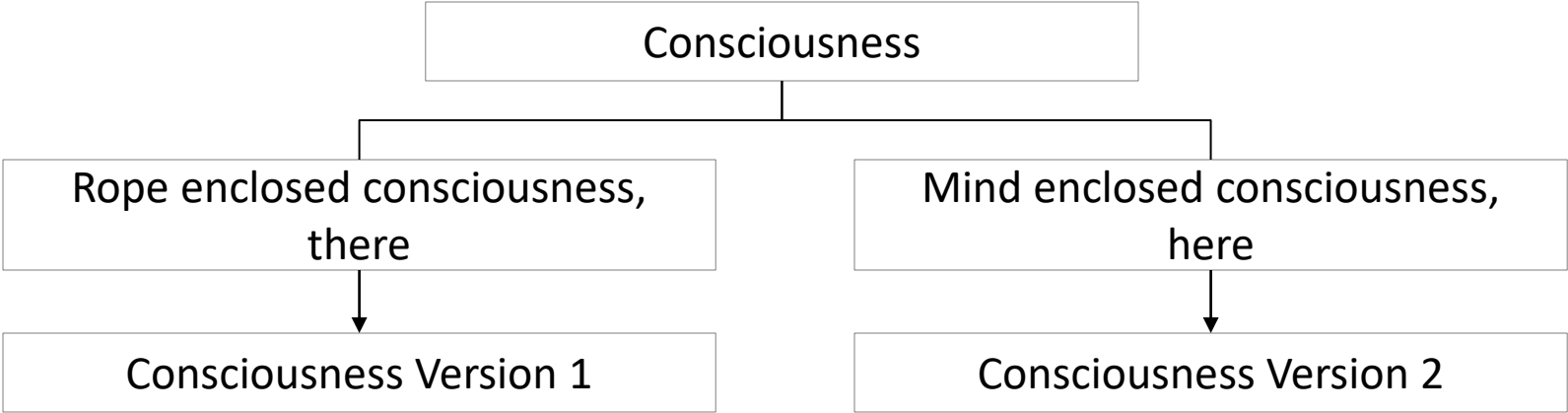
Rajju Jnanam – 3 fold knowledge

- Rajju Upahita
Chaitanyam evident
through Rajju Jnanam.

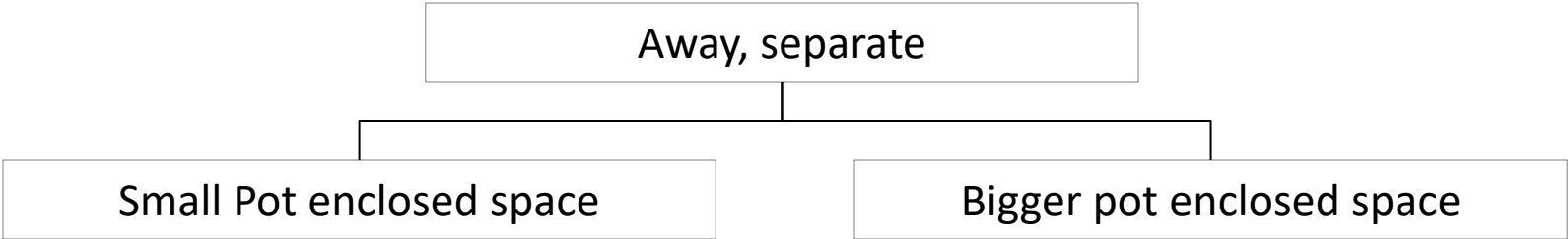
- Consciousness Version 2
knowledge is exposed.
- Sakshi exposed, becomes
known evident.

- Sarpah Jnanam
- Projection 2

Revised Argument :



- Normally different, separate, there is a distance.



- Bring smaller pot inside bigger pot.
- 2 enclosed spaces, different before, merge into one enclosed space, no distinction in space.
- **Similarly looking at Rope :**

Mind	Rope
Here	There

- Enclosed consciousness away.

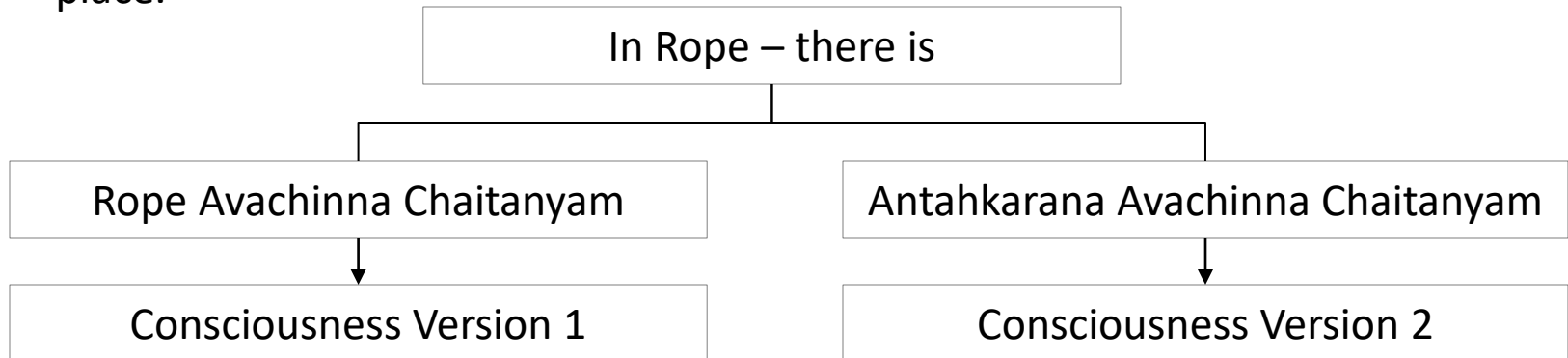
Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

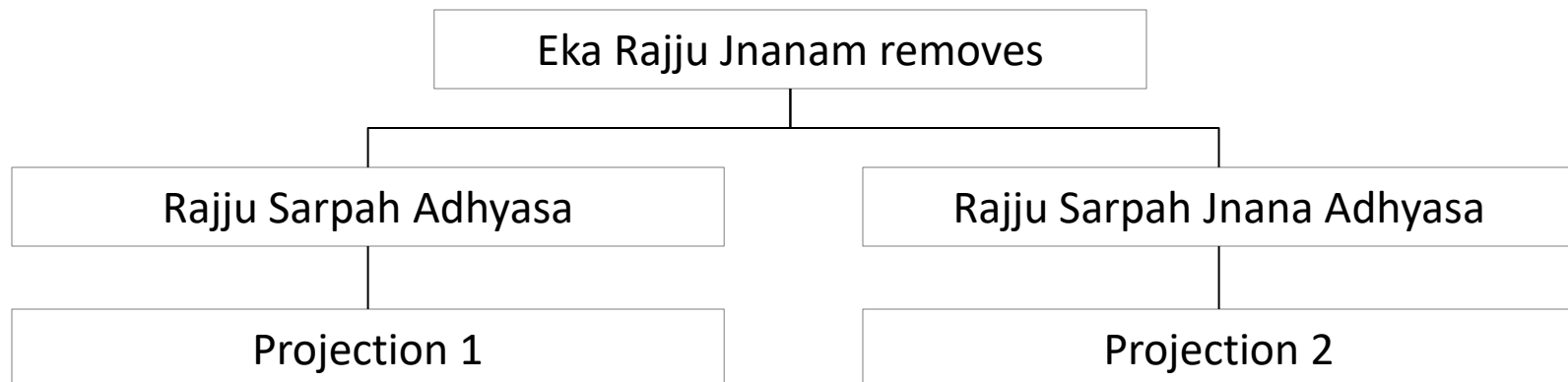
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Mind comes in contact with Rope in form of Antahkarana Vritti.
- Mind Vritti Rupam is present where Rope is present, both (Rope + Mind) in common place.



- Consciousness Version 1 and Consciousness Version 2 are not physically separate but overlapping.
- **Since Consciousness Version 1 and consciousness Version 2 are overlapping when Rajju Jnanam takes place, Rajju Akara Vritti comes, Vritti removes the Avarnam of Consciousness Version 1, it removes Avaranam of Consciousness Version 2 also.**
- One Avarna Nivritti, exposes both Versions of consciousness, Consciousness Version 1 and Consciousness Version 2.
- Bhannam : Consciousness Version 1 and Consciousness Version 2 simultaneously become evident, coalace together.
- Consciousness Version 1 Jnanam includes Consciousness Version 2 Jnanam.
- Adhishtanam 1 Jnanam includes Adhistanam 2 Jnanam.
- Therefore rope Jnanam can negate rope snake object (Projection 1) and negate rope snake object (Projection 1) and rope snake experienced Vritti – Projection 2.
- Projection 2 will also get Baditam not Laya Rupa Nivritti.



For Projection 2

Answer No. 1

- Abyupethya Vada
- Topic 155
- Laya Rupa Nivritti

Answer No. 2

- Topic 156
- Badah Rupa Nivritti

- **At time of Rajju Jnanam, mind goes out through the sense organs in the form of a beam of thought and it envelops the rope.**
- Mind takes Rajju Akara Vritti
- Consciousness Version 2 and Consciousness Version 1 becomes one.
- Like putting small pot inside big pot.
- At the time of Rajju Jnanam, no Bheda, no difference.

अत्रायं हेतुः - न हि क्वचिदपि चैतन्यस्यास्ति भेदः स्वरूपतः, किन्तूपाधिनि बन्धन एव सः। वृत्त्युपहितचैतन्यस्य रज्जूपहितचैतन्यस्य च भेदप्रयोजकोपाधिर्वृत्ती रज्जुश्च। यदा वृत्ती रज्जुश्चेत्युपधिद्वयं विभिन्नदेशस्थं तदा तदुपहितचैतन्ययोर्भेदः सिद्ध्यति। यदा तूपाध्योरेकदेशस्थत्वं भवति तदा नोपहितचैतन्ययोर्भेदः। अयमर्थो वेदान्तपरिभाषादिग्रन्थेषु प्रसिद्धः। विभिन्नदेशस्थोपाधिभ्यामेवोपहितचैतन्ययोर्भेदः कल्प्यते।

द्वयोरप्युपाध्येरेकदेशस्थत्वे तु ताभ्यामुपहितं चैतन्यमप्येकमेवेति सिद्ध्यति। उक्तरीत्या रज्जुसाक्षात्कारदशायां रज्जूपहितचैतन्यं वृत्त्युपहितचैतन्यश्चेत्येतदुभयमेकीभवति। तत्र साक्षिचैतन्यमेव वृत्त्युपहितचैतन्यमित्युच्यते, अन्तःकरणे तद्वृत्तौ च स्थित्वाप्यसङ्गतया तयोरवभासकचैतन्यमात्रस्य साक्षित्वाभिधानात्। उक्तरीत्या रज्जुसाक्षात्कारसमये साक्षिचैतन्यस्य रज्जूपहितचैतन्यस्य चाभेदः सिद्धः। रज्जुपहितचैतन्यं च रज्जुज्ञानेनावभासते। रज्जूपहितचैतन्यादपृथग्भूतं साक्षिचैतन्यमपि रज्जुज्ञानेनैवावभासते। एवं रज्जुसाक्षात्कारसमये सर्पज्ञानाधिष्ठानभूतसाक्षिचैतन्यस्य भानसत्वात्, तत्र कल्पितसर्पज्ञानस्यापि निवृत्तिः सम्भवति।

- Elaboration of previous Paragraph.

• Fundamentals of Vedanta :

There is only one all pervading consciousness with no difference anywhere at anytime.

- No qualitative or quantitative difference in any locus.
- In Ant, elephant, dog, human same consciousness.

• Differences in consciousness are seeming because of enclosing body – mind complex.

- Pot and room create seeming division in space.
- Pot can't bring about clear division because space is one, indivisible entity.
- Pot cannot take one portion of space to itself.

• Small space – big space are imaginary differences.

- Space is indivisible whole.

- **What is causing division is called Upadhi.**

- Space and consciousness have Upadhi, seeming Upadhi – difference.
- Big space and small space is not the truth.
- No big, small consciousness.

Consciousness Version 1	Consciousness Version 2
Where Rope is	Where Mind is

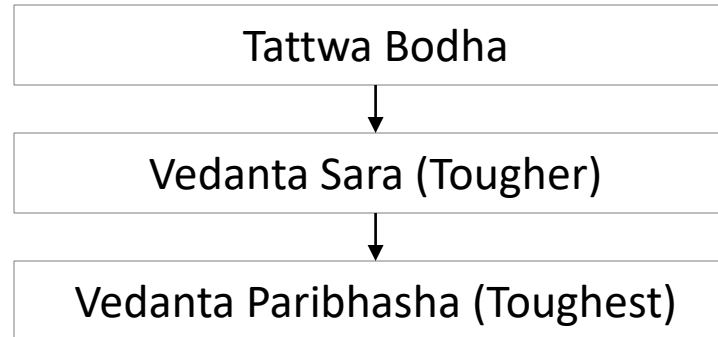
- Enclosures cause seeming differences in mind, thoughts and rope.
- When rope Snake and thought are in 2 separate places then there is separate Consciousness Version 1 and separate Consciousness Version 2 because enclosures are separately located.
- At time of rope perception, mind enclosure 1 and enclosure 2 have merged.
- Consciousness Version 1 and Consciousness Version 2 are 2 words, not 2 separate Adhishtanam.

Vichara Sagara based on

- Vedanta Paribasha
- Tougher text book, deeper, than any other philosophies.
- Chapter – 1 difficult

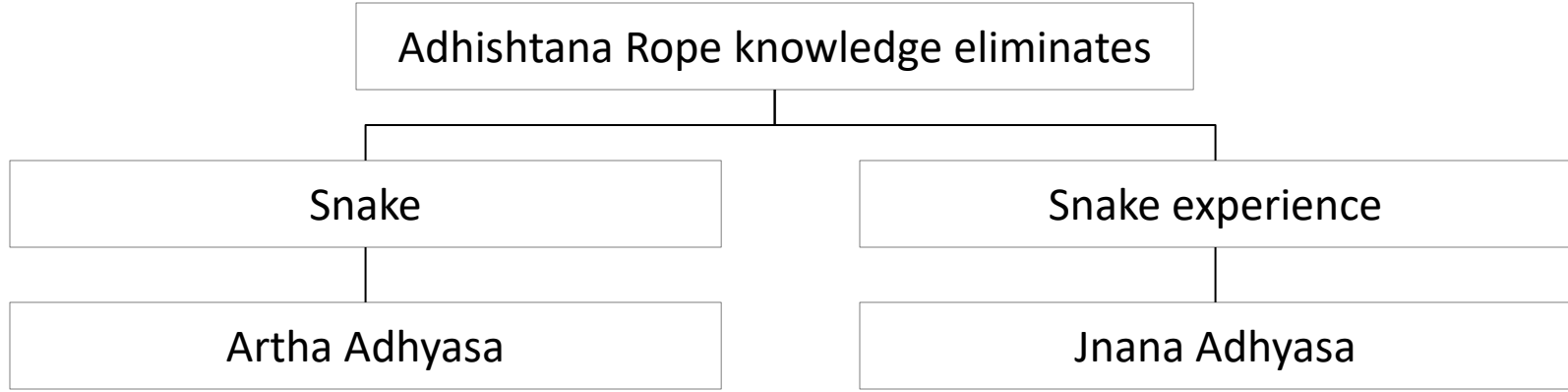
- Panchadasi

- Nishchaladasa borrows from 2 text books.



- **Consciousness has seeming differences caused by enclosures.**
- **When enclosures merge, consciousness becomes undifferentiated.**
- Because mind and rope were away, Consciousness Version 1 and Consciousness Version 2 separately counted.
- When they come together at time of knowledge, Consciousness Version 1 and Consciousness Version 2 become one as the same consciousness.
- Vedanta Paribasha – Siddhaha.
- At time of rope knowledge, Consciousness Version 1 and Consciousness Version 2 become one.
- Consciousness Version 2 = Sakshi Chaitanyam.
- **Sakshi = Name of Consciousness enclosed in the mind or enclosed in the thought.**
- At time of rope knowledge, when Consciousness Version 1 is known, Consciousness Version 2 is automatically known.

- Projection 1 and Projection 2 Adhishtanam - Consciousness Version 1 and Consciousness Version 2 become evident at time of Rope knowledge.
- Projection 2 also has Bada Rupa Nivritti
- Previous answer : Projection 2 has Layarupa Nivritti.



Teaching from Panchadasi :

Topic 147 :

(१४७) सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम्- अथवा कूटस्थदीपे विध्यारण्यमुनिभिरित्थमुक्तम्- 'अन्तःकरणस्य वृत्तिश्चिदाभाससहिता चक्षुरादिकरणद्वारा बहिर्निर्गत्य घटादिविषयान् प्रकाशयति। तत्र घटादिरूपो विषयः, चिदाभाससहितवृत्तिरूपं घटादिविषयकं ज्ञानम्, चिदाभाससहितान्तःकरणरूपो ज्ञाताः, एतत्त्रयमपि साक्षी प्रकाशयति' इति।

Panchadasi : Chapter 8

- Kootastha Deepa Prakaranam
- Advaitic Epistemology
- How we gain knowledge of various objects.

Knowledge involves alignment of
Triputi

Pramata

Pramanam

Prameyam

- Mind with Chidabhasa.

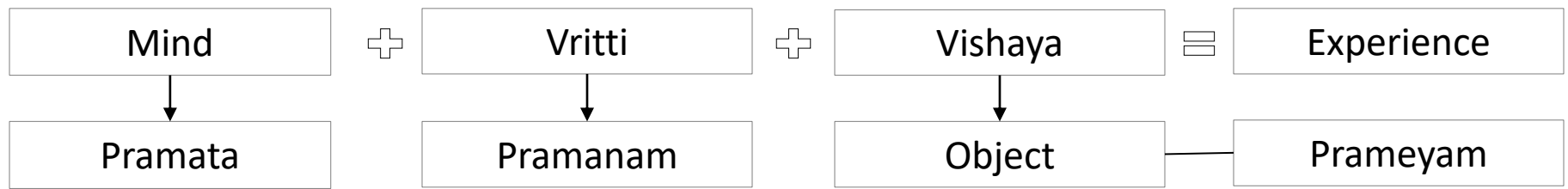
- **Automatic Phenomenon :**

Sakshi Chaitanyam is parallelly evident in all perceptions, cognitions.

- Sakshi Chaitanyam Consciousness Version 2 is evident in all our experience.
- In any knowledge Sakshi does job of illumining.
- When any Triputi is becoming evident, Sakshi has to become evident.

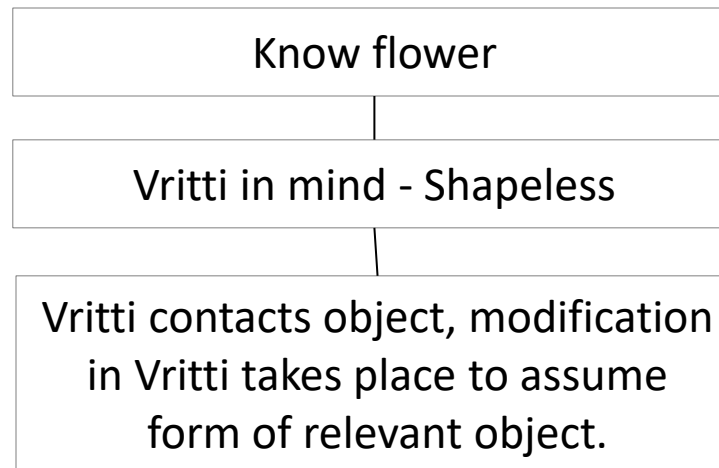
- **What is experience?**

- **Mind : Has got power to know with Chidabhasa by entertaining relevant Vritti.**
- **Vritti = Pramanam, comes in contact with object and takes relevant shape.**
- **Ghatakara, Patakara Vritti, relevant thoughts.**



Process of knowledge :

- Relevant Vritti has to take place.
- Vritti taking shape of object = Vritti Parinama.



- Vritti Parinama takes place only to reveal the Vishaya
- Whole effort and process focussed on revealing the object.
- There is a pot.. Pot knowledge takes place.

• **Vritti Parinama reveals Prameyam.**

- Pot is seen, known, simultaneously I make a statement, I know the pot.

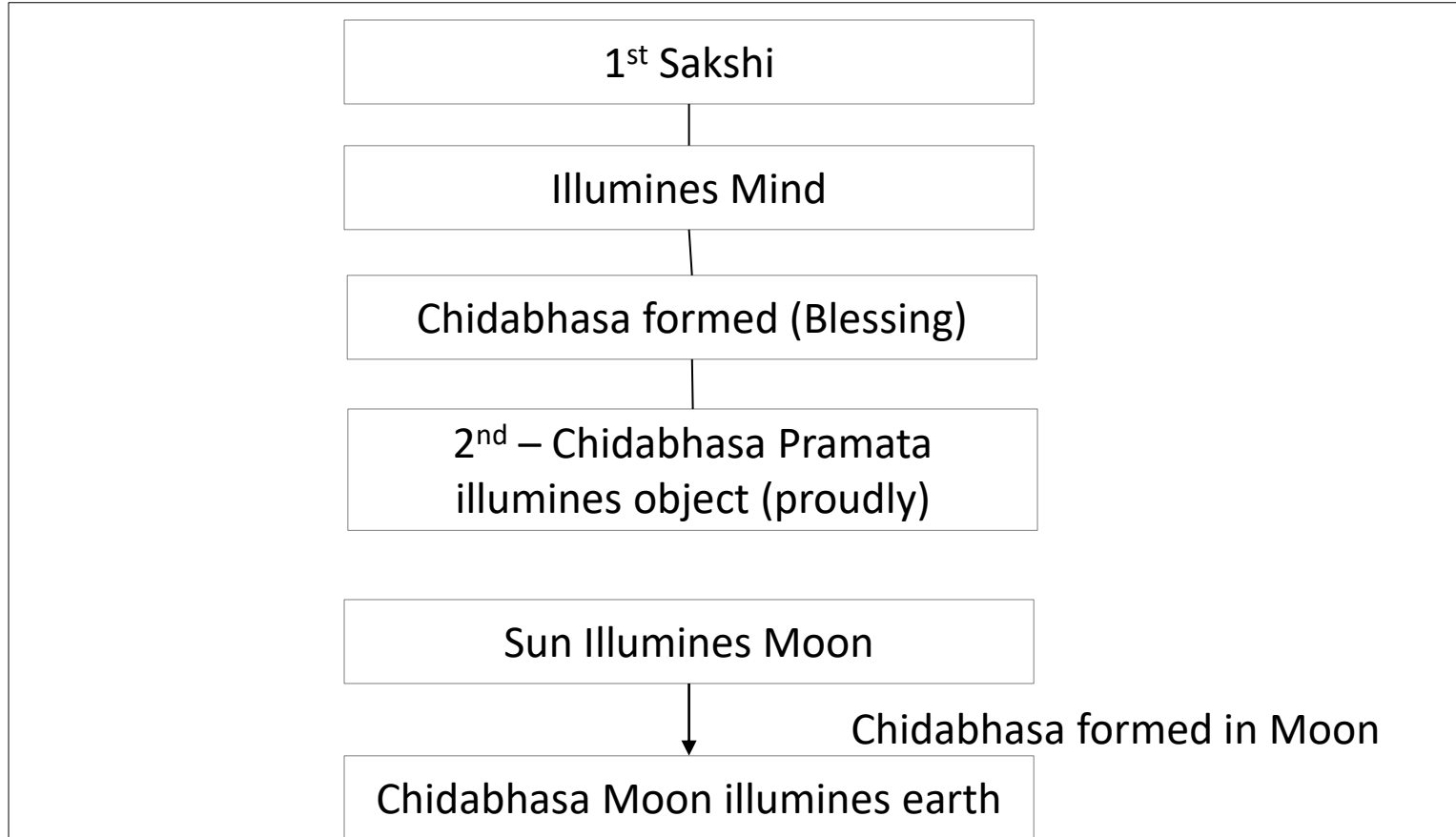
- **I know the pot – we focus, parallelly I know, I know the pot.**

1 st knowledge	2 nd knowledge
<ul style="list-style-type: none"> - I know the pot - Statement No. 1 - Process takes place to reveal the pot – Prameyam - Object – Pot alone revealed - I know the wall 	<ul style="list-style-type: none"> - I know, I know the pot - 3 things simultaneously revealed. - I → Pramata - Know → Pramana Vritti - Pot → Prameyam - Meta knowledge I know, I know the wall - Object → Mind → Pramata - Pramanam → Vritti - Prameyam → Object

- Panchadasi Chapter 8 – Triputi is illumined without a process.

Pot	Sakshi – illumination
<ul style="list-style-type: none"> - Illumined by process - 1st knowledge because of Chidabhasa - Pramata involved - I hear Vichara Sagar class 	<ul style="list-style-type: none"> - Not separate process involved - 2nd knowledge because of Sakshi Chaitanyam. - Sakshi involved in every Meta knowledge - Did you hear the Vichara Sagara class? - I know, that I heard Vichara Sagara - No separate process - Triputi, soaked, bathed in the light of Sakshi always.

- Because of Sakshi – I am there, thought is there – no need to meditate.
- Only focusing on words, the Prameyam.
- **You the Pramata and Vritti – Pramanam are shining because of Sakshi.**
- Thought alongwith Chidabhasa through eyes – go out.
- It illumines various object – in illumination of object, there is parallel – Meta illumination of Triputi.
- Vritti Jnanam + Pramata + Vishaya Sakshi illumines.



Revision (118) :

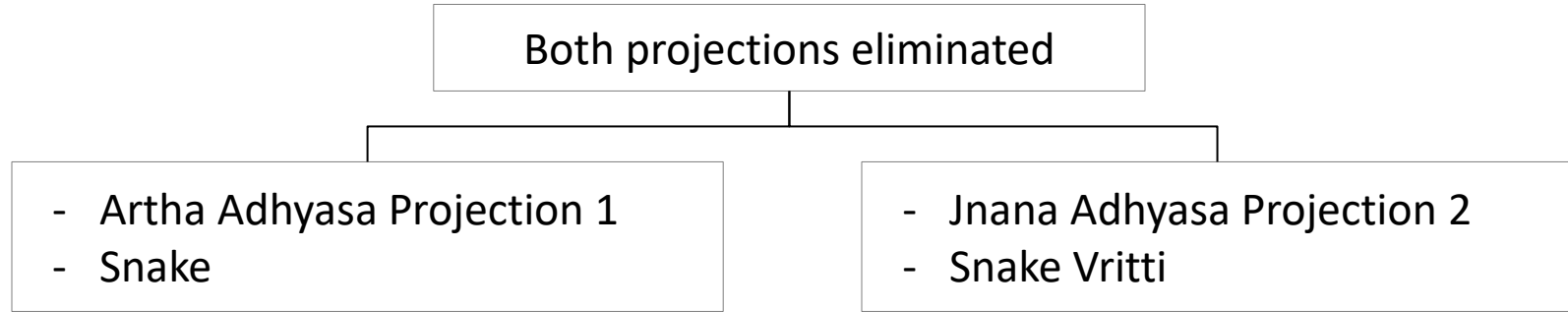
Topic 157 : Important

(१४७) सकलत्रिपुटीभानसमये साक्षिभानमवश्यं भवतीति निरूपणम्- अथवा कूटस्थदीपे विद्यारण्यमुनिभिरित्थमुक्तम्- 'अन्तःकरणस्य वृत्तिश्चिदाभाससहिता चक्षुरादिकरणद्वारा बहिर्निर्गत्य घटादिविषयान् प्रकाशयति। तत्र घटादिरूपो विषयः, चिदाभाससहितवृत्तिरूपं घटादिविषयकं ज्ञानम्, चिदाभाससहितान्तःकरणरूपो ज्ञाताः, एतत्त्रयमपि साक्षी प्रकाशयति' इति।

Anirvachaniya Khyati :

- One Rajju Jnanam will reveal both Consciousness Version 1 and Consciousness Version 2, therefore it will remove both ignorance – Ignorance Version 1 and Ignorance Version 2.
- As a result Projection 1 and Projection 2 will be eliminated.
 - I. Once Rope knowledge takes place, Vritti will reveal the consciousness enclosed within the Rope – Consciousness Version 1 revealed with rope knowledge.
 - II. Rope Vritti will reveal Antahkarana Avachinna Chaitanyam also.
- At the time of rope knowledge, Antahkaranam is also in contact with the rope Vritti.
- In one place of Rope, Consciousness Version 1 and consciousness version 2 is there.

- Antahkaranam is contacting Rope at the time of Rope knowledge, Antahkarana Avachinna Chaitanyam.
- Consciousness Version 1 and Consciousness Version 2 are overlapping at time of Rope knowledge.
- Since they are overlapping one Vritti reveals Consciousness Version 1 and Consciousness Version 2 simultaneously.
- Adhishtana 1 and Adhishtana 2 are revealed.



Panchadasi :

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥४॥

An external object, such as a pot, is cognized through the Vrttis (modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman. [Chapter 8 – Verse 4]

- In every knowledge Sakshi is involved.
- **Chidabhasa is involved in revealing only Prameyam.**
- **Pramata and Pramanam also have to be revealed simultaneously, which is done by Sakshi only.**

Topic of Kootasta Deepa :

- In every knowledge Triputi can be revealed only with the help of Sakshi.
- Same idea in Panchadasi chapter 10 – verse 9 – Nataka Deepa Prakaranam.

Panchadasi :

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥९॥

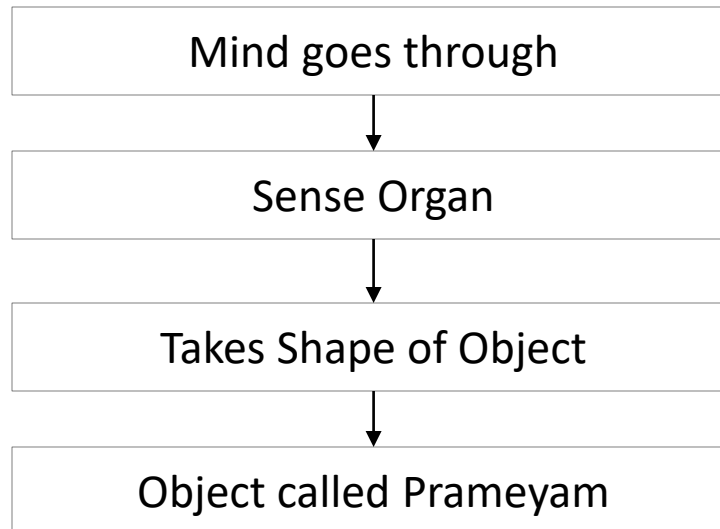
That consciousness which reveals at one and the same time the agent, the action and the external objects is called 'witness' in the Vedanta. [Chapter 10 – Verse 9]

- Revise that portion.

Essence :

- When Pramata + Pramana + Prameyam come together operation takes place because Pramata – Ahamkara is behind.

Pramata Operation :



- **Pramana Operation designed to reveal Prameyam only.**

अस्यामर्थः - 'अयं घटः' इति ज्ञाने साभासान्तःकरणवृत्त्या घटमात्रं प्रकाशते। 'घटमहं जानामि' इत्यत्र तु 'अहम्' इति शब्दस्यार्थो यो ज्ञाता, 'घट' इति यो ज्ञेयः, 'जानामि' इति यत् घटविषयकं ज्ञानम्, इत्येतत् त्रयमपि त्रिपुटीरूपं साक्षी प्रकाशयतीति। ज्ञाता, ज्ञेयम्, ज्ञानं चेत्येतत् त्रयमपि त्रिपुटीत्युच्यते। इत्थमेव सर्वत्र निखिलत्रिपुटीप्रकाशकः साक्ष्येव। यदि साक्षी स्वयमज्ञातः स्यात् तदा त्रिपुटीज्ञानं न साक्षिणा ज्ञायेत। तस्मात्सकलत्रिपुटीज्ञानदशायां साक्षिज्ञानमप्यवश्यं जायत एव स्वयंप्रकाशत्वात्साक्षिणः, इत्यभ्युपेयम्। अनेन च साक्षिज्ञानेन सर्पज्ञानं निवर्तते। उक्तरीत्या सर्पादिमिथ्याविषयस्य तज्ज्ञानस्य च पृथगेवाधिष्ठानमित्यभ्युपगमपक्षे इयन्त्याक्षेपसमाधानानि समभवन्।

Example :

- **This is a pot** – Reveals Prameyam.
- One factor involved
- **Instantaneously, there is another knowledge :**
 - **"I know the Pot"**
 - Takes place without Pramana Operation.

3 factors known in I know the
pot

I

Knowing

Pot

- Pramata revealed
- Mind
- Who reveals mind + Vritti?
- Vritti revealing Vishaya

- Pramanam revealed
- Vritti

- Prameyam
- Vishaya

- Can't say mind + Vritti not self effulgent, Jadam, Pancha Bautikam.

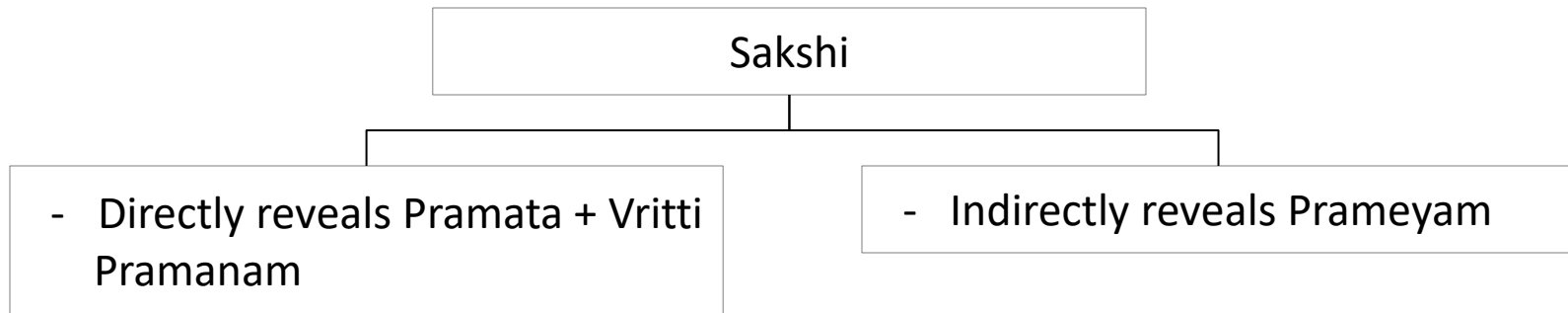
Chidabhasa revealing

Not intrinsic to mind and Vritti

Mind + Vritti

- Chidabhasa given by me, gift from Sakshi.
- **Sakshi reveals mind (Pramata) + Vritti (Pramanam) by lending Chidabhasa.**

- Blessed by Sakshi, Vritti is able to reveal the Vishaya.
- **In every Vishaya Jnanam, Sakshi is revealing the Pramata and Vritti Pramanam.**
- Indirectly it reveals Prameyam also.
- Sakshis Chidabasa through Vritti going to Vishaya also.
- **Sakshi reveals Triputi by lending Chidabhasa.**



- Sakshi is shining.
- When I am experiencing moonlight, is sunlight available or not?
- Moonlight is not moonlight, it is sunlight only.
- Is Sun more useful?

Joke :

- Moonlight alone more useful because when everything dark, moon illumines.
- During daytime, there is no darkness at all, unnecessarily, sun is shining.
- **Chidabhasa is blessing of Sakshi only.**

- We are experiencing Sakshi all the time.

Keno Upanishad:

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [1 – 4]

- Message through Panchadasi – Chapter 8 – Verse 4 – Ayam Ghataha...

Panchadasi :

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥४॥

An external object, such as a pot, is cognized through the Vrttis (modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman. [Chapter 8 – Verse 4]

- This is a pot – refers to only Prameya (Not Pramata and Pramanam).
- Because of thought with reflected consciousness, Pramana Vyapara takes place.
- **Sabhasa Antahkarana Vritti :**
Pot alone is shining through that process.
- **Immediately another process happens :**
Aham Ghatam Janami.
- I know that I know the pot.

I know the pot

3 simultaneously evident

- Aham Jnata
- Pramata = Mind

- Ghatam
- Jneyaha

- Janami
- Vritti
- Pramanam

Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- **All 3 inert – mind, thought, pot.**
- No one can reveal itself or other two also.
- **Mind, thought, pot can't reveal itself.**
- Thought can't reveal mind or pot.
- Sakshi, hero does the job.
- Sakshi reveals Pramata and Pramanam directly.
- All Vyavahara involves Triputi.
- Sakshi reveals by lending Chidabhasa.

Prakashayati = Verb = Reveals

Without

Will

Action

Change

By presence of Shakti

Reflection formed of Sakshi
in the mind
(Like Sun on the Moon)

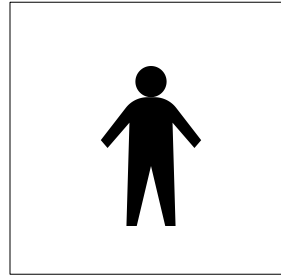
Mind

Mind like Mirror

You Stand in front
Of Mirror

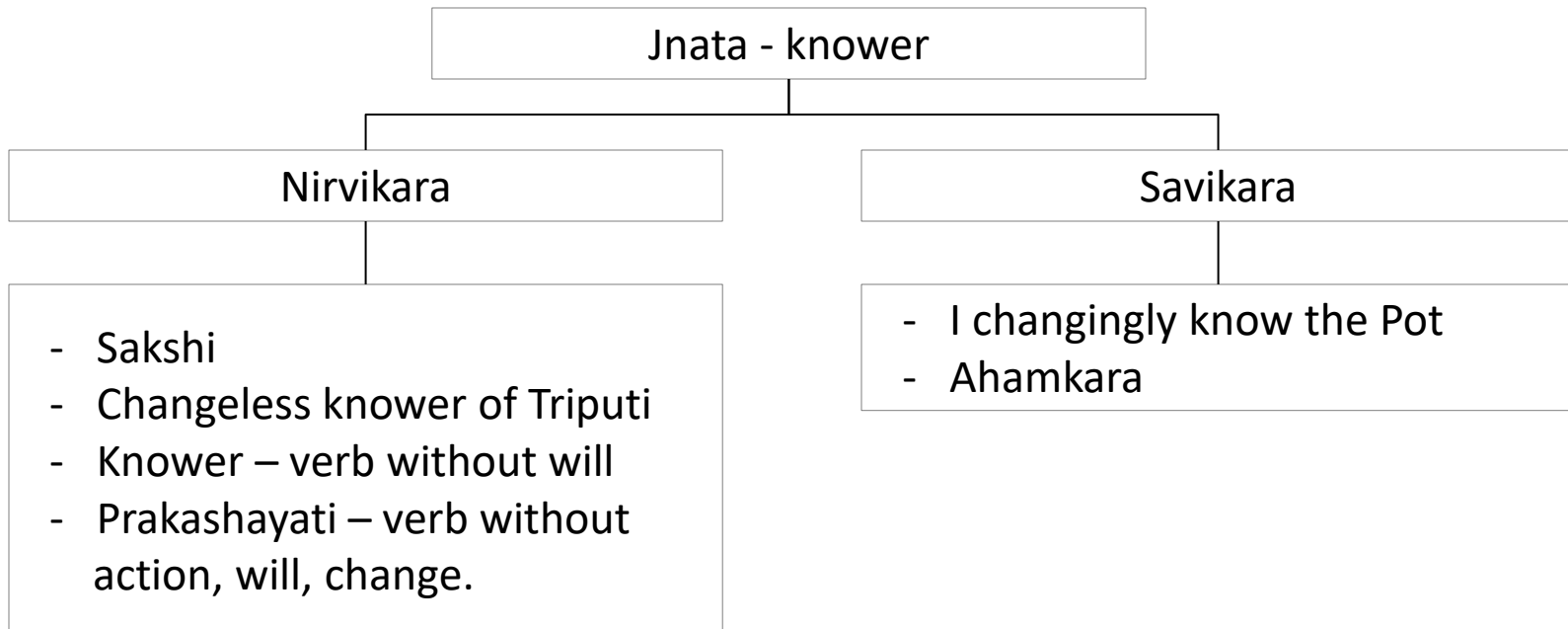


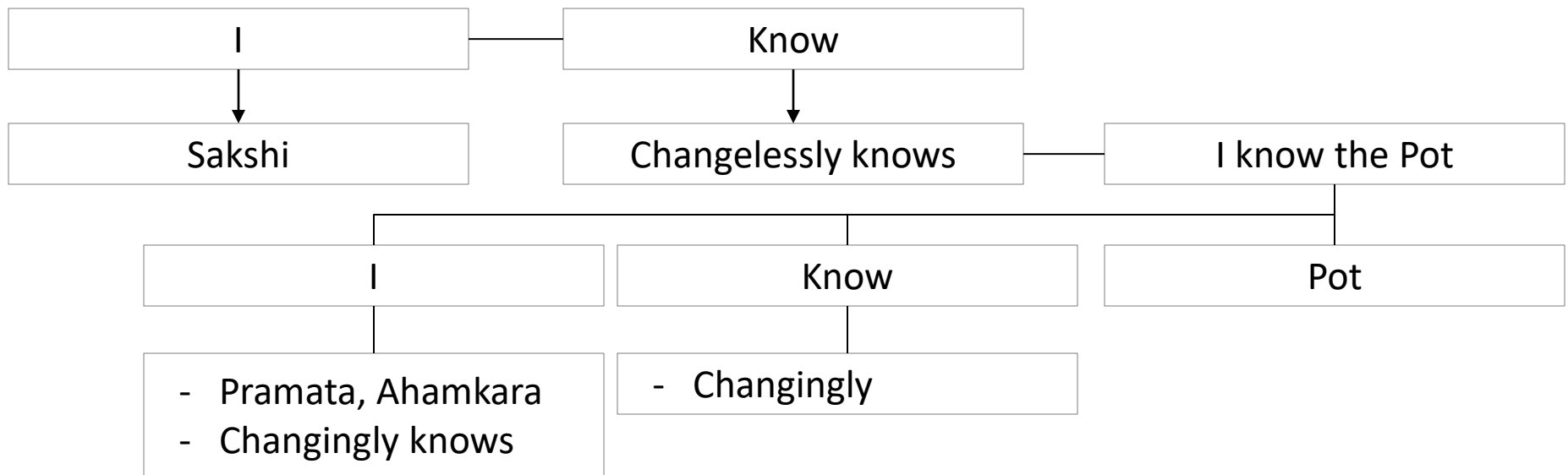
No will, action, change



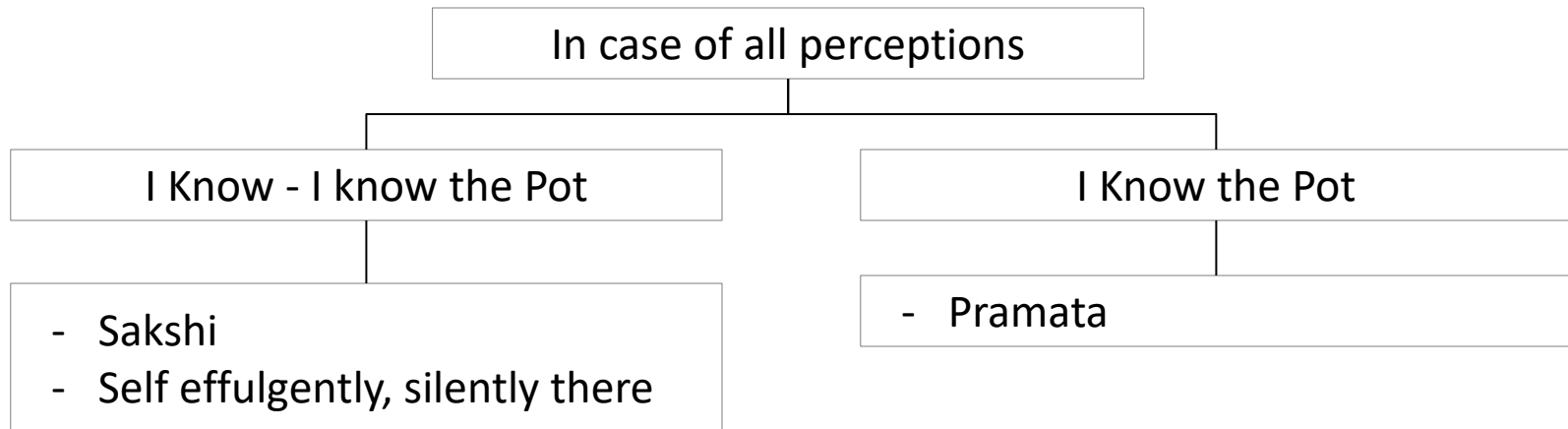
Natural Reflection,
Automatic

- Therefore Sakshi called Nirvikara Jnata.





- Can use Pramata, Pramanam, Prameyam or Jnata, Jnanam, Jneyam.



- **No physical distance between Sakshi and Pramata – I.**
- Intimately, overlappingly present.

- Physically can't remain as pure Sakshi.
- Without Chidabhasa, can't remain as Sakshi.
- In wall Chidabhasa absent.
- Consciousness enclosed in the wall is not named Sakshi.
- Sakshi only with mind + Chidabhasa.
- In the absence of Chidabhasa, consciousness will be there, but it will lose the title Sakshi.

• **Illuminator of all Triputis is Sakshi alone.**

- If Sakshi itself covered and not shining self evidently, (Surya covered, no moonlight) Pramata – Pramanam – Prameyam will not exist.

• **In Absence of Triputi, world becomes blind, because no one will be there to know.**

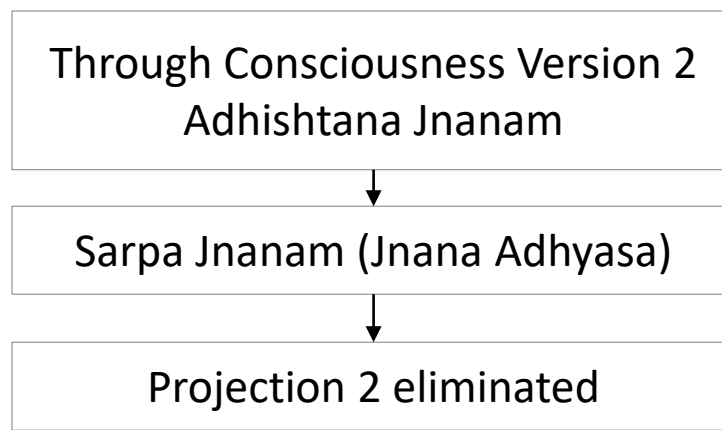
- There will be nobody to say “I”.
- After all vacated from hall, no knower, known.

• **Sakshi Jnanam is always there + Pramata comes + goes.**

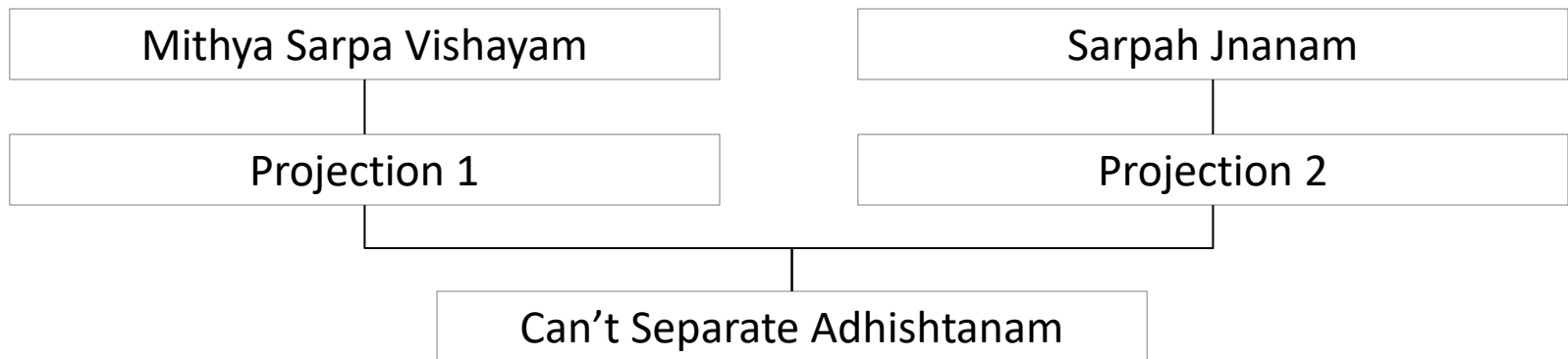
- If Sakshi not self revealing, you will require another consciousness, infinite regression.

• **Ultimately there must be one self – revealing entity.**

- **Anirvachaniya Khyati – Sakshi revelation is called Consciousness Version 2 revelation, Adhishtanam of Projection 2 – Jnana Adhyasa and Ashraya of Ignorance Version 2.**



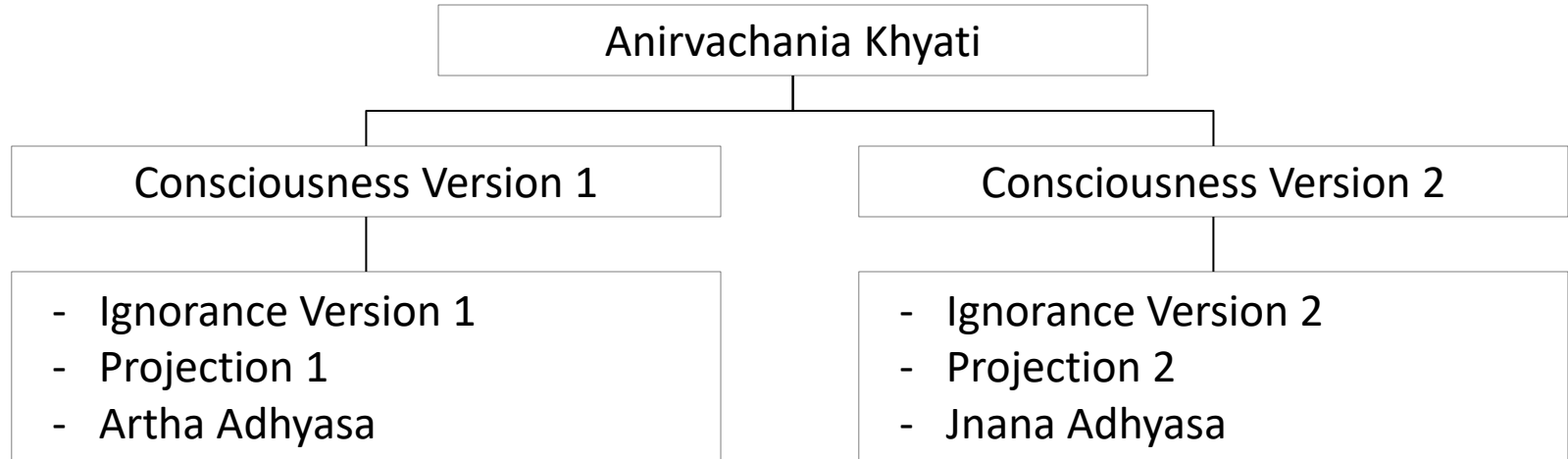
- **By one rope knowledge, both Consciousness Version 1 and Consciousness Version 2 are revealed.**



Consciousness Version 1	Consciousness Version 2
- Consciousness enclosed without within Rope.	- Consciousness enclosed within mind which is in contact with rope.

- How knowledge takes place.
- How Artha Adhyasa goes away.

- How Jnana Adhyasa goes away.
- 2 answers – in this format.
- 2 fold structure discussion started : Topic 149 – Upto topic 157



- 2 fold consciousness, 2 fold ignorance, 2 fold projection.
- Post Shankara development.
- 2 versions of consciousness, 2 versions of one rope ignorance, 2 projections – Snake and snake experience / thought, is Anirvachania Khyati.
- 2 fold structure has problems.
- We have to discard this format.
- If you didn't understand, you are Punyavan.
- Therefore will change format.
- Have one structure in topic 158 & 159.

Topic 158 :

(१५८) मिथ्यासर्पस्य तज्ज्ञानस्य चाधिष्ठानं साक्ष्येवेति निरूपणम्- मिथ्यासर्पस्य तज्ज्ञानस्य च पृथगधिष्ठानत्वपक्षे दोषोत्तयोरेकमेवाधिष्ठानमितीदानीं निरूप्यते। तत्र न हि बाह्यरज्ज्ववच्छिन्नचैतन्यं सर्पस्य तज्ज्ञानस्य चाधिष्ठानं भवतीति शक्यते वक्तुम्। यावन्ति ज्ञानानि जायन्ते तानि सर्वाण्यपि प्रमातारं साक्षिणं वाश्रित्य जायन्त इति नियमः। तस्मात् बाह्यरज्ज्ववच्छिन्नचैतन्यं न सर्पज्ञानस्याश्रयो भवितुमर्हति। सर्पस्य तद्विषयकभ्रमरूपज्ञानस्य चाधिष्ठानमन्तःकरणोपहितसाक्षिचैतन्यमित्यभ्युगमे शरीरस्यान्तरेवान्तःकरणप्रदेशे सर्पोपलब्धिरभ्युपगन्तव्या स्यात्, न तु बाह्यरज्जुदेशे। अन्तरेवोत्पन्नः सर्पो मायाबलेन बहिरवभासते इत्यङ्गीकारे आत्मख्यातिमतसिद्धिः प्रसज्यते। तच्च प्रागेव खण्डितम्। इत्थं रज्जूपहितचैतन्यस्य सर्पज्ञानाधिष्ठानत्वासम्भवात्, अन्तःकरणोपहितचैतन्यस्य सर्पाधिष्ठानत्वासम्भवाच्च मिथ्या सर्पतज्ज्ञानयोरेकाधिष्ठानत्वपक्षो यध्यप्यसङ्गत इति भाति, तथापि वक्ष्यमाणारीत्या अन्तःकरणवृत्त्युपहितचैतन्यस्योभयाधिष्ठानत्वसम्भवान्न दोषः।

- Shankara does not go to Artha and Jnana Adhyasa.

Shankara – Anirvachaniya Khyati

One Adhyasa

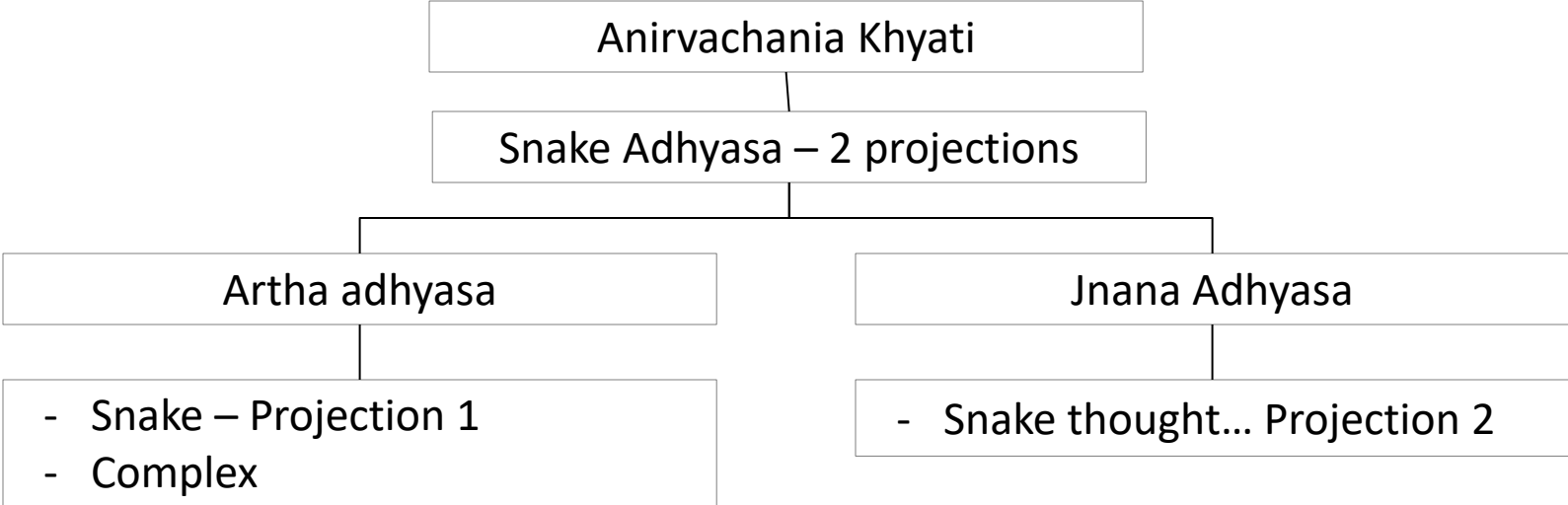


Out of Rope ignorance



Snake experience

Post Shankara :

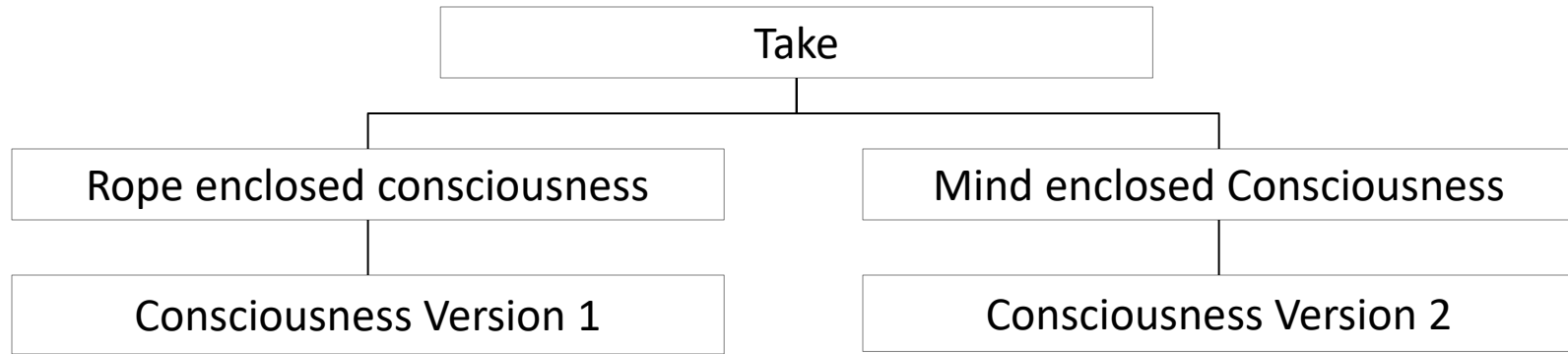


- Experiencing snake on Rope, therefore, there must be external projection 1 – in place where rope is.
- Internal thought = Projection 2
- 2 fold Adhishtanam required because of 2 fold projections.

External Adhishtanam	Internal Adhishtanam
<div>- Consciousness Version 1</div> <div>- Consciousness enclosed in Rope</div>	<div>- Consciousness Version 2</div> <div>- Consciousness enclosed in Rope thought.</div>

Invented by post Shankara Guru’s

- Prithak Adhishtanatva Paksha = old format.
- When we present Consciousness Version 1 & Consciousness Version 2, external and internal Adhishtanam, there will be problems topic 159.
- Have one enclosed consciousness as Adhishtanam for both Projection 1 and Projection 2.

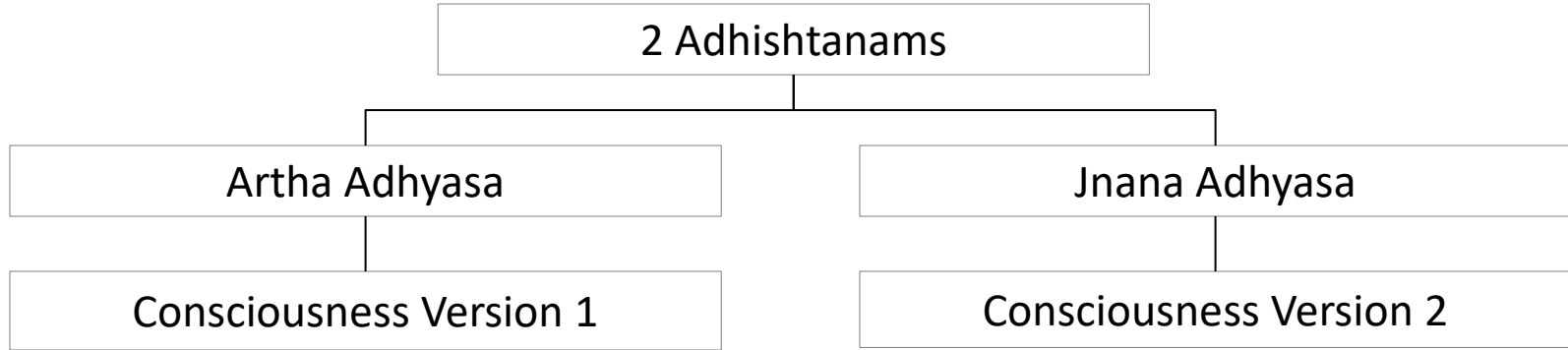


- If you take rope enclosed consciousness, it can't become Adhishtanam of Vritti, because thought has to be in the mind only.
- Projection 2 – is thought inside, Consciousness Version 1 outside can't be Adhishtanam of internal thought.
- Mind enclosed consciousness Adhishtanam of Projection 2 – Jnana Adhyasa, can't be Adhishtana for Projection 1 – external Artha Adhyasa (External Snake).
- Snake falsely seen as external, Kshanika Vigyana Vada – Atma Khyati.
- How to solve problem?

Revision (119) :

इत्थं रज्जूपहितचैतन्यस्य सर्पज्ञानाधिष्ठानत्वासम्भवात्, अन्तःकरणोपहितचैतन्यस्य सर्पाधिष्ठानत्वासम्भवान्न मिथ्या सर्पतज्ज्ञानयोरेकाधिष्ठानत्वपक्षो यध्यप्यसङ्गत इति भाति, तथापि वक्ष्यमाणरीत्या अन्तःकरणवृत्त्युपहितचैतन्यस्योभयाधिष्ठानत्वसम्भवान्न दोषः।

- 1st discussion – double structure format.



Consciousness enclosed within Rope	Consciousness enclosed within Mind
<ul style="list-style-type: none">- Projection 1- Artha Adhyasa- Snake projection- External Adhishtanam supports rope snake outside	<ul style="list-style-type: none">- Projection 2- Jnana Adhyasa- Vritti projection- Internal Adhishtanam- Mind inside

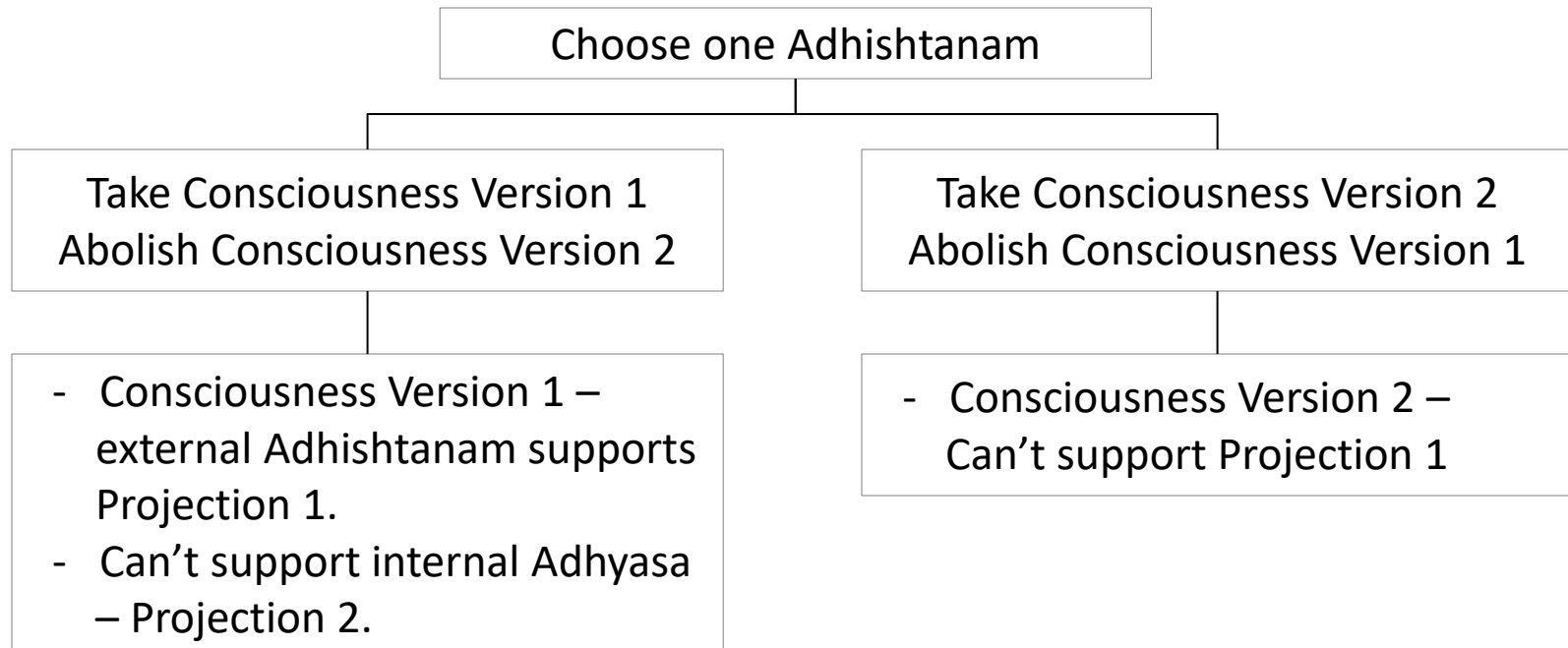
Dosha :

- In this format there is a problem.
- We must have one common adhishtanam instead of two.
- Shift from Prithak Adhishtanam → Eka Adhishtanam



Separate Adhishtanam – Common Adhishtanam

Problem :



How to Solve problem :

Rajju Upahita Chaitanyam Consciousness Version 1	Consciousness Version 2
<ul style="list-style-type: none">- Can't be Adhishtanam for Projection 2 – Sarpah Jnanam	<ul style="list-style-type: none">- Can't support Sarpah Adhishtanam- Rope Snake – Projection 1

For both Projection 1 & Projection 2

Idea of one common Adhishtanam
appears impossible

Solution :

One common Adhishtanam present

Externally

Internally

Antahkaranam	Rope	Vritti
Inside	Outside	Inside and Outside

Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

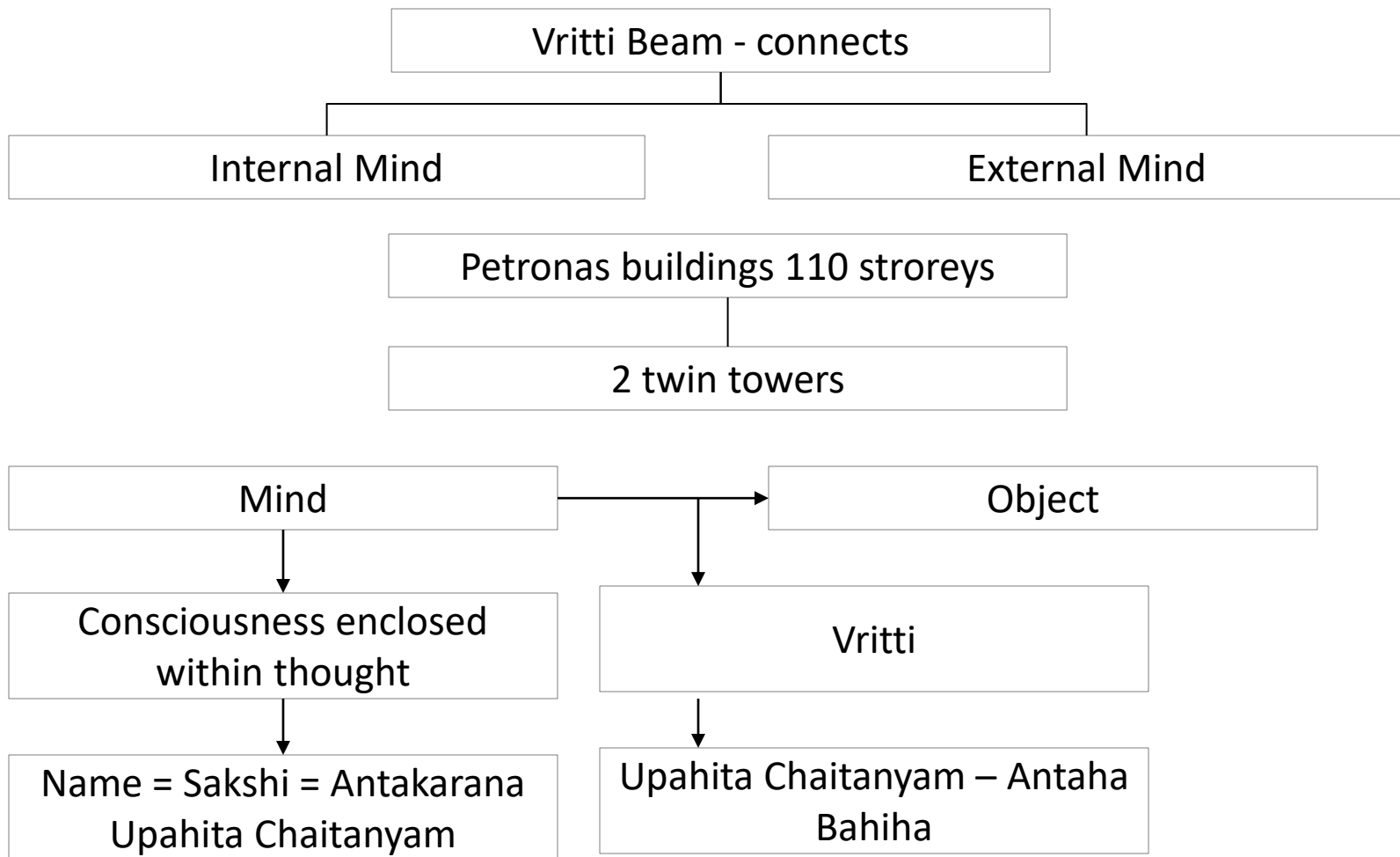
nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

Antahkaranam :

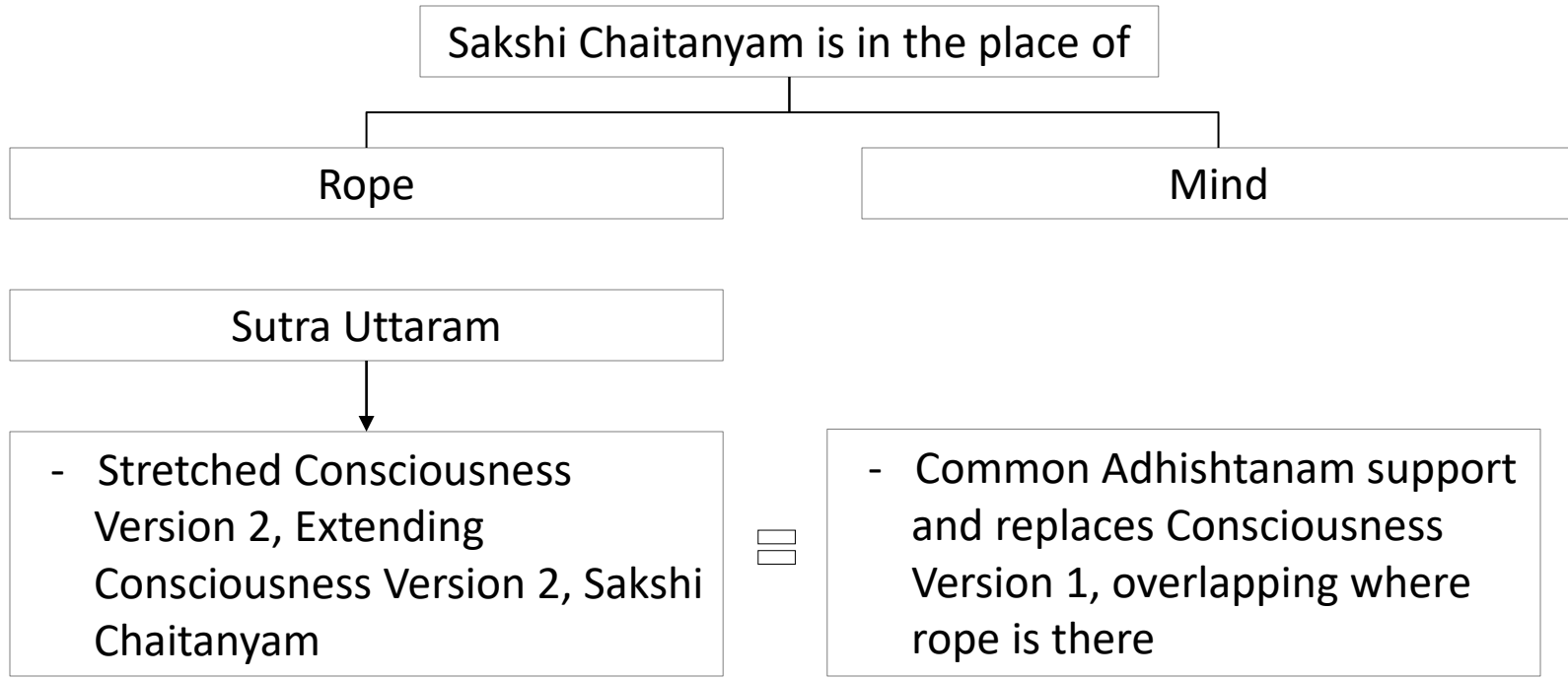
- Inside
- Thought of Mind origination from mind.

Beginning of thought	Extends and ends outside
- One end Inside	- Beam travels upto object - one end outside.



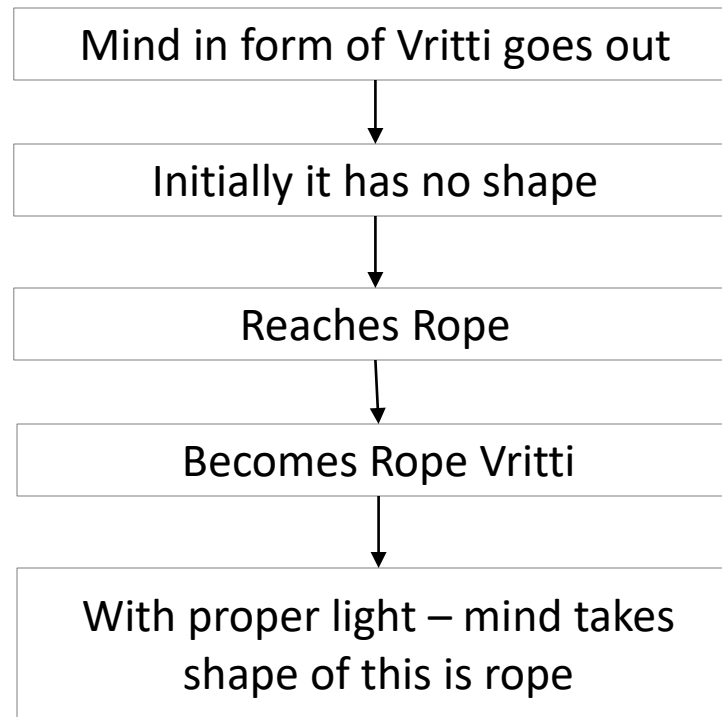
- Thought = Part of Antahkaranam.
- **Vritti Upahita Chaitanyam is also given name Sakshi only.**
- **Sakshi spreads over mind and Rajju at time of perception.**
- Sakshi Chaitanyam = Consciousness Version 2 – not inside only... occupying same place Consciousness Version 1.

- In the same place of Consciousness Version 1, Consciousness Version 2 is extended.



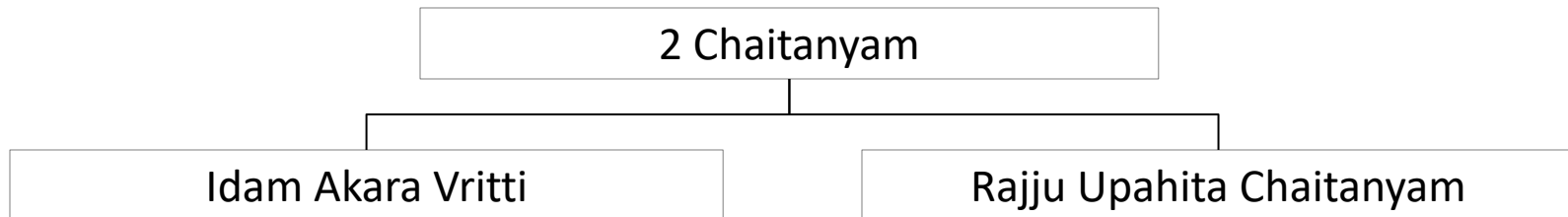
अस्यामर्थः - 'अयं घटः' इति ज्ञाने साभासान्तःकरणवृत्त्या घटमात्रं प्रकाशते। 'घटमहं जानामि' इत्यत्र तु 'अहम्' इति शब्दस्यार्थो यो ज्ञाता, 'घट' इति यो ज्ञेयः, 'जानामि' इति यत् घटविषयकं ज्ञानम्, इत्येतत् त्रयमपि त्रिपुटीरूपं साक्षी प्रकाशयतीति। ज्ञाता, ज्ञेयम्, ज्ञानं चेत्येतत् त्रयमपि त्रिपुटीत्युच्यते। इत्थमेव सर्वत्र निखिलत्रिपुटीप्रकाशकः साक्ष्येव। यदि साक्षी स्वयमज्ञातः स्यात् तदा त्रिपुटीज्ञानं न साक्षिणा जायेत। तस्मात्सकलत्रिपुटीज्ञानदशायां साक्षिज्ञानमप्यवश्यं जायत एव स्वयंप्रकाशत्वात्साक्षिणः, इत्यभ्युपेयम्। अनेन च साक्षिज्ञानेन सर्पज्ञानं निवर्तते। उक्तरीत्या सर्पादिमिथ्याविषयस्य तज्ज्ञानस्य च पृथगेवाधिष्ठानमित्यभ्युपगमपक्षे इयन्त्याक्षेपसमाधानानि सम्भवन्।

- What happens during Adhyasa?



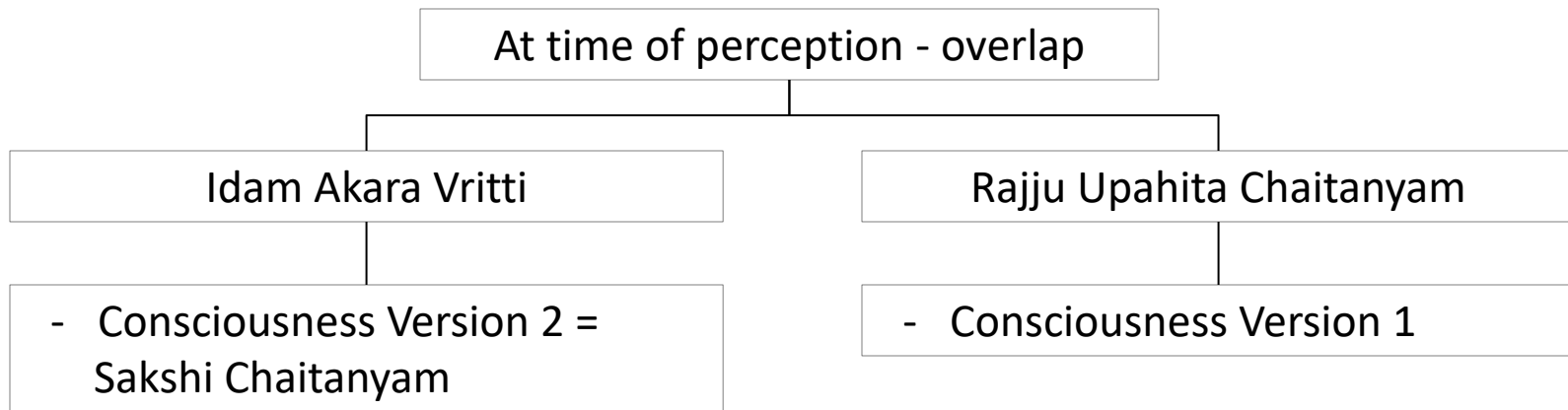
In Semi Darkness :

- This is = Idam Akara Vritti.
- General knowledge = Factual

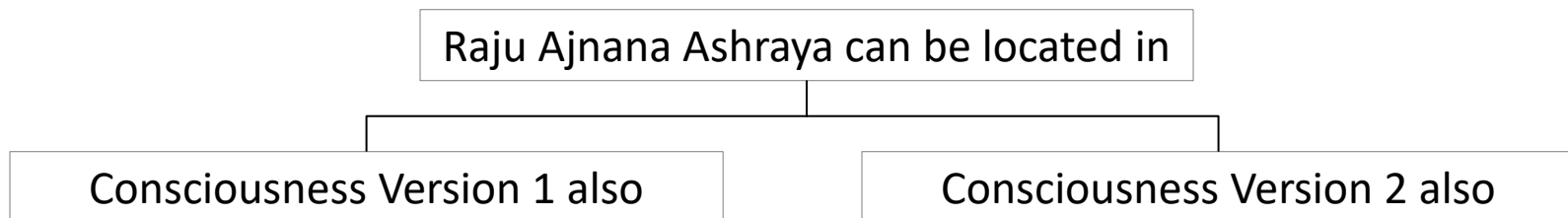


- Both overlapping

- Example : When small pot within bigger pot.
- Within smaller pot, you have 2 fold space overlapping :
 - Small pot space
 - Big pot space



- Rope ignorance is there in Consciousness Version 2 in the mind because of partial light / darkness.
- Rajju Ajnanam is within Idam Akara Upahita Chaitanyam.



- Rope ignorance is in stretched Consciousness Version 2 – not Antahkaranam, but idam Akara Upahita Chaitanyam – consciousness Version 2.

- Upon Consciousness Version 2 – Rope ignorance is supported.
- This in the form of Projection 1 – Sarpah and Projection 2 – Jnanam is transformed.
- Rope ignorance located only in Consciousness Version 2 not in Consciousness Version 1 – in 2nd format.
- In the place of Consciousness Version 1, Consciousness Version 2 brought In.
- Ajnanam always Parinami Upadana Karanam for Adhyasa.
- Chaitanyam is Vivarta Upadana Karanam.

• **Moola Avidya = Maya = Ignorance of Atma**



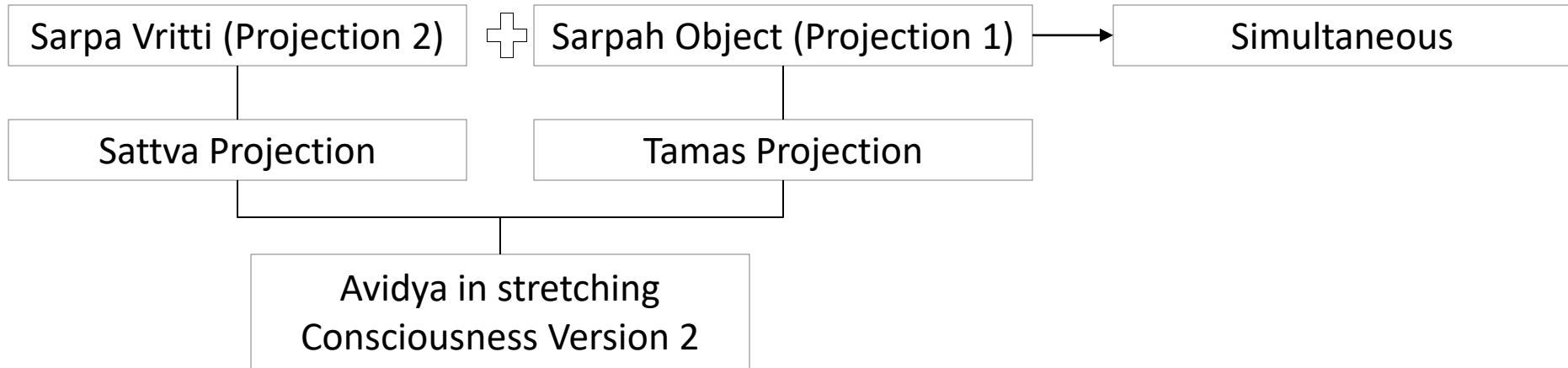
Has 3 Gunas

- **Here Rope ignorance, any Anatma ignorance = Toola Avidya
= Has 3 Gunas**

- Idam Akara Avidya has 3 Gunas.

Tamo Guna Part	Sattva Guna Part
<ul style="list-style-type: none"> - Projects Sarpah - Artha Adhyasa - Projection 1 	<ul style="list-style-type: none"> - Projects Sarpah Vritti - Jnana Adhyasa - Projection 2

- Rajo Guna plays no part.
- Both Sattva / Rajas – simultaneously projected.



- For Projection 1 & Projection 2 – only one
- Stretching consciousness Version 2 – Vritti Upahitam Chaitanyam

Antahkarana Upahita Chaitanyam	Vritti Upahita Chaitanyam
- Consciousness Version 2	- Stretching Consciousness Version 2 - Adhishtanam

- **Since Consciousness Version 2 is stretching, is both inside and outside.**

Outside portion	Inside Portion
- Adhishtanam of external snake - External part of Consciousness Version 2	- Adhishtanam for internal experience - Internal part of Consciousness Version 2

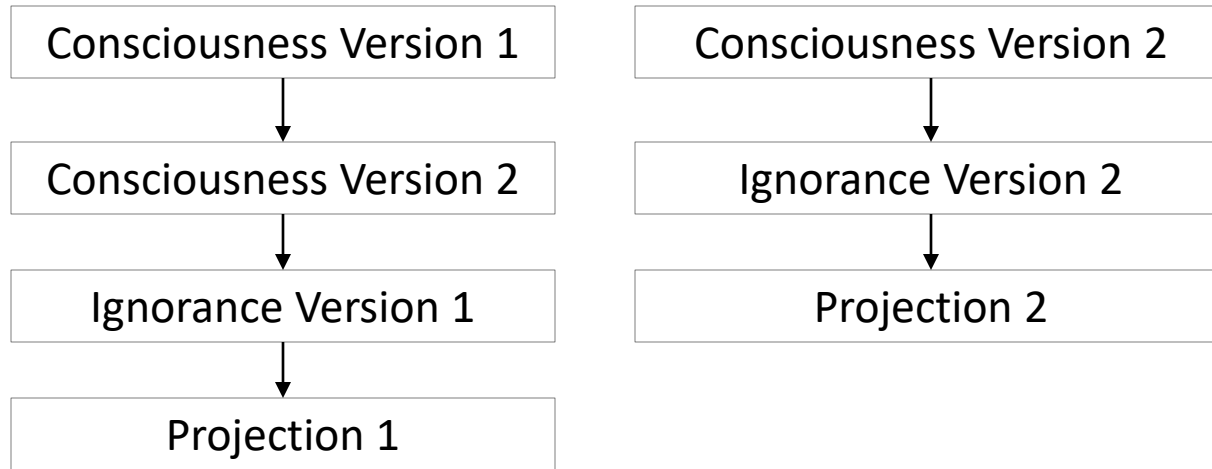
- Don't bring Consciousness Version 1 at all, manage with Consciousness Version 2.
- **Whatever be the extent of the mind that will be the extent of your Sakshi.**
- **If external sense organs closed, Sakshi confined to your mind.**
- **When sense organs open, Sakshi Chaitanyam stretching over mind + sense organs to sense objects through the thoughts.**
- You can commit mistake anywhere in the stretched portion.
- You can't commit mistake outside the hall.
- Sense organs stretching Sakshi only inside hall.
- Vritti and Sakshi Chaitanyam stretching upto the extent of Antahkaranam.
- Mind alone has extended in the form of Vritti.
- **Don't take mind and thought as 2 separate things.**
- **They are 2 names of one mind only.**

Example :

- Light + Beam
- Sakshi alone is support of Projection 2 – Sarpah + Sarpah Jnanasya Ashraya.
- How both go away when we get rope knowledge?

Now	Previously
<ul style="list-style-type: none"> - Rajju Akara Vritti - Where Idam Akara Vritti is there 	<ul style="list-style-type: none"> - Sarpah Akara Vritti - Pervaded Idam

- Rope knowledge removes Rope ignorance located in overlapped (Consciousness Version 1 + Consciousness Version 2) or Consciousness Version 2 is gone.
- Say : Rope ignorance located in Consciousness Version 2.
- Consciousness Version 2 – now seen as Adhishtanam.
- Therefore Adhishtanam Avarnam gets released.
- Adhishtanam becomes evident.
- When Adhishtanam becomes evident.
- When Adhishtana Jnanam takes place, both Projection 1 and Projection 2 goes away.
- One Adhishtanam in the form of Consciousness Version 2 has become evident now.
- At time of Rope knowledge, Consciousness Version 1, Consciousness Version 2 both in one place overlapping through one Rope knowledge Adhishtana gets discovered, released because Vritti removes ignorance..
- Both can go simultaneously by one rope knowledge.
- This is Advantage of one common Adhishtanam for Rope Snake + Rope snake Vritti.
- Hence this is final format.



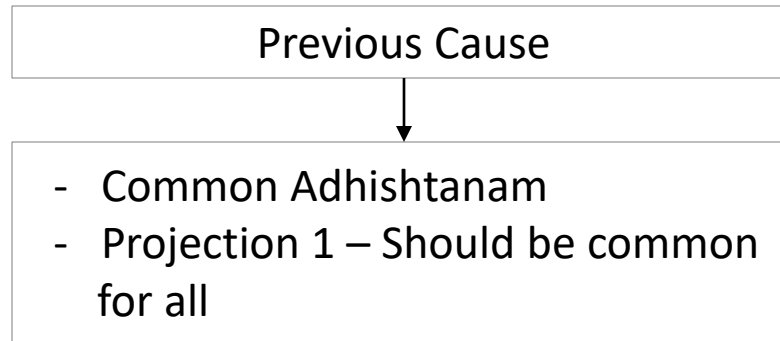
Heading :

- For both Projection 1 and Projection 2 Adhishtanam = Sakshi, stretched Consciousness Version 2.

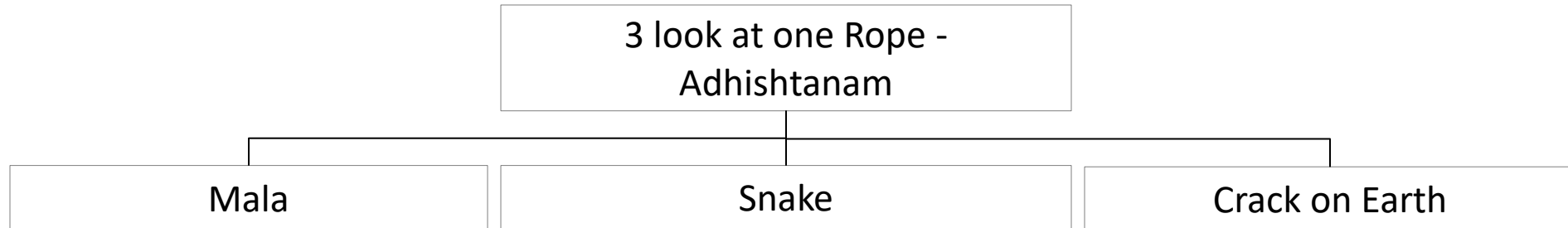
Topic 159 :

(१५९) एकस्यामेव रज्जौ नानापुरुषाणां भिन्नभिन्नभ्रमादपि साक्षिचैतन्यमेव भ्रमाधिष्ठानम्

- In the revised format advantage is how different people project different things in one rope.
- For each one, his own Sakshi Chaitanyam will be Adhishtanam.



Example :



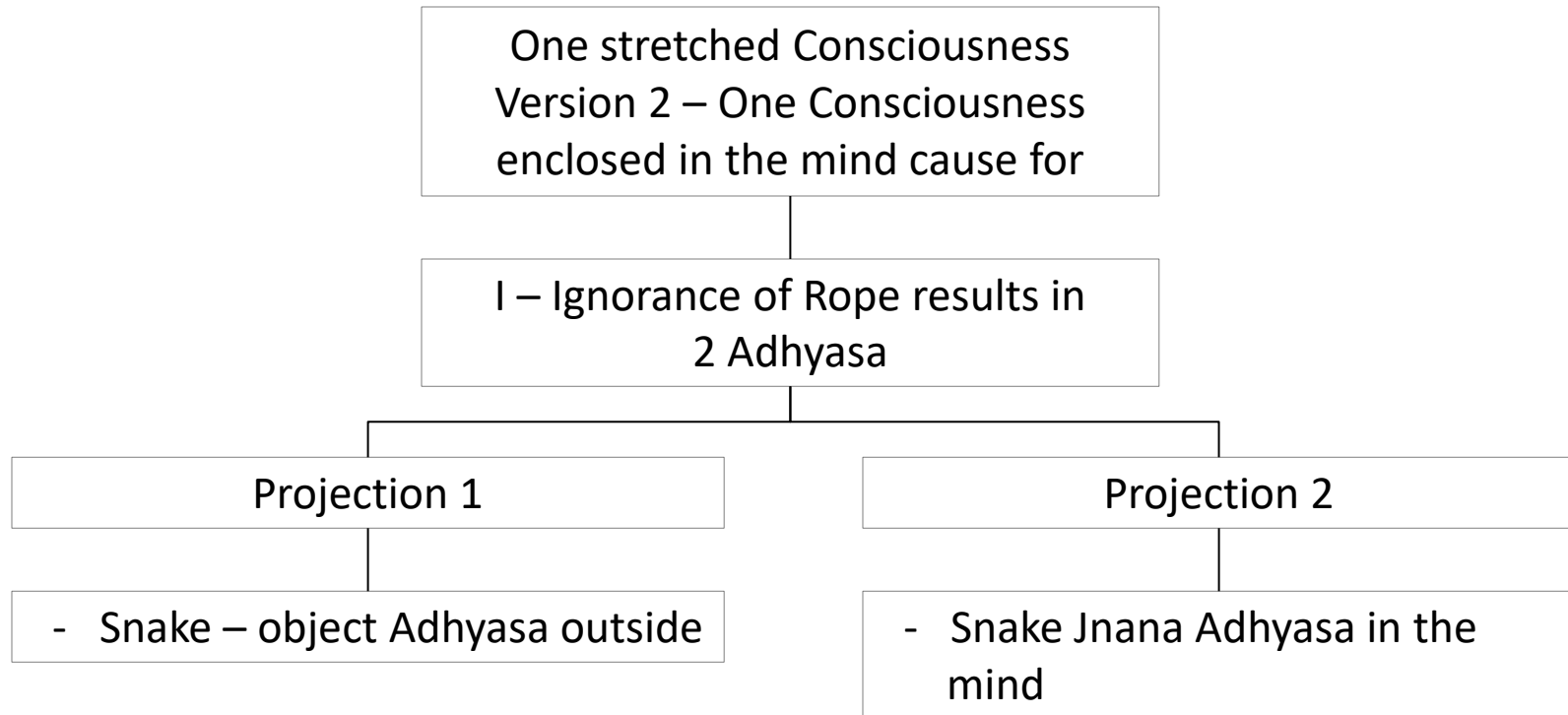
- Different Projection 1 and Projection 2 can be explained because of stretched Consciousness Version 2 is Adhishtanam.
- Different people because of experience of different confusions, Sakshi Chaitanyam is responsible.

- Rope not responsible.
- Each ones mind + Vasanas responsible
- Consciousness Version 2 alone is Adhishtanam
- If 5 people seeing 5 Consciousness Version 2 – each ones thought spreading over on Consciousness Version 1.
- 5 stretched Consciousness Version 2 can have its own projection.
- If one gets knowledge, his stretched Consciousness Version 2, Projection 1, Projection 2 will go.
- Others Consciousness Version 2 has problems, projections continue.
- In one rope, several Consciousness Version 2's can overlap.
- Each Consciousness Version 2 can become Adhishtanam for different projection 1, projection 2 pairs.
- This is the vision.

किञ्चैकस्यामेव रज्ज्वां नानापुरुषाणां भिन्नभिन्नाः भ्रमाः भवन्ति — यथा कस्यचित् सर्प इति, अन्यस्य दण्ड इति, अपरस्य मालेति, एकस्य भूच्छिद्रमिति, इतरस्य तैलधारेति च । अथवा सर्वेषां सर्प इत्येकरीत्यैव भ्रमो जायताम् । तत्र यस्य पुरुषस्य रज्जुसाक्षात्कारो जायते तस्यैव तदीयवृत्त्यवच्छिन्नचैतन्ये कल्पितोऽध्यासो निवर्तते । यस्य तु रज्जुसाक्षात्कारो न भवति तस्याध्यासनिवृत्तिर्नास्ति । तस्मात् वृत्त्यवच्छिन्नचैतन्यमेव कल्पितानां सर्वेषामधिष्ठानम्, न तु रज्ज्वादिविषयोपहितचैतन्यम् ।

- In one rope different projections are there – Consciousness Version 1 – one, Consciousness Version 2 – five.
- Snake, stick, Mala, streak of oil, crack on earth.
- In each there is thoola Avidya, many Projection 1, Projection 2 possible.
- As many people, many projections possible.
- Better to take Consciousness Version 2 which are many in number.
- Vritti Bhedat, Antahkaranatva Bahutvat.
- Consciousness Version 2 – Bahutvam
- Whoever gets knowledge, for that person, upon respective Consciousness Version 2, respective Avidya gone, respective Consciousness Version 2 gets released.
- Projection 1 and Projection 2 will go away.
- He will say this is a rope, others continue to see snake only.
- In respective stretched Consciousness Version 2, respective Projection 1, Projection 2 – Adyasa Nivartate.
- One who has not gained knowledge upon his Consciousness Version 2, Projection 1 – Projection 2 continues and he continues to run.
- Tasmāt, therefore, stretched Consciousness Version 2 is the Adhishtanam for one Rope ignorance, no need for Ignorance Version 1, Ignorance Version 2.

- **One – rope ignorance “I” is cause of both Projection 1 and Projection 2.**
- **One Consciousness Version 2 – one rope ignorance upon that both Projection 1 and Projection 2 is the new format.**



- Stretched Consciousness Version 2 is Adhishtanam – Vritti Avachinna Chaitanyam is cause for Projection 1 and Projection 2 not Consciousness Version 1 presented in format 1.

Lecture 120 :

Topic 159 :

Anirvachaniya Khyati

2 Formats

- Separate Adhishtanam, Ignorance, products for Jnana and Artha Adhyasa

Consciousness Enclosed

Within Rope

- Consciousness Version 1
- For Projection 1
- Rope Snake object outside

Within Mind

- Consciousness Version 2
- Projection 2
- Vritti Inside

- Common Adhishtanam
- Antahkarana Vritti Avachinna Chaitanyam = Stretched Consciousness Version 2
- Antahkarana Vritti inside mind and outside on rope.
- Vritti enclosed consciousness is there in both places.
- Stretched Consciousness Version 2 is the place where mind is and also where Consciousness Version 1 is.
- In Rope Consciousness Version 1 and Consciousness Version 2 – Stretched is there.
- Stretched Consciousness Version 2 is common Adhishtanam for both Artha and Jnana Adhyasa.

Advantages of stretched Consciousness Version 2 :

I) You can talk of different superimpositions (Mala, Pipe, crack on earth, streak of oil, streak of water).

- Consciousness Version 1 – is one, stretched Consciousness Version 2 is five in number.
- As many men, each has Consciousness Version 2.

II) Whoever gains knowledge, Adhyasa in Consciousness Version 2 goes away.

- 2nd format is real Anirvachaniya Khyati.
- Stretched Consciousness Version 2 not Rajju Avachinna Chaitanyam or Antahkarana Avachinna Chaitanyam.
- It is Vritti Avachinna Chaitanyam

रज्जूपहितचैतन्यस्य सर्पदण्डाद्यधिष्ठानत्वे नानापुरुषाणां भिन्नभिन्नतया प्रतीयमानानि
सर्पदण्डादीनि वस्तूनि सर्वाण्यपि, एकैकस्यापि पुरुषस्य प्रतीयेरन्; न तु तथा प्रतीयते ।
वृत्त्युपहितचैतन्यस्य मिथ्यासर्पाद्यधिष्ठानत्ववादिमतरीत्या तु न दोषः । यस्य पुरुषस्य
वृत्त्युपहितचैतन्ये यद्वस्तुकल्पितं तद्वस्तु तस्यैव प्रतीयते, नान्यस्येति वक्तुं शक्यत्वात् ।

Advantage of common Adhishtanam :

- 5 Adhyasa – 5 Adhishtanam.
- As per 1st format if Consciousness Version 1 is Adhishtanam for Sarpah, Danda, etc..., different Adhyasa on Consciousness Version 1....

- Each one will experience others Adhyasa.
- There is common Consciousness Version 1 Adhishtanam.
- In 2nd format there is 5 stretched Consciousness Version 2 Adhishtanam.
- In each Adhishtanam, there is separate Adhyasa.
- Each one experiences his own special Adhyasa in his own special Adhishtanam – stretched Consciousness Version 2.
- No Adhyasa Sangraha takes place.
- Discard format 1 and retain format 2

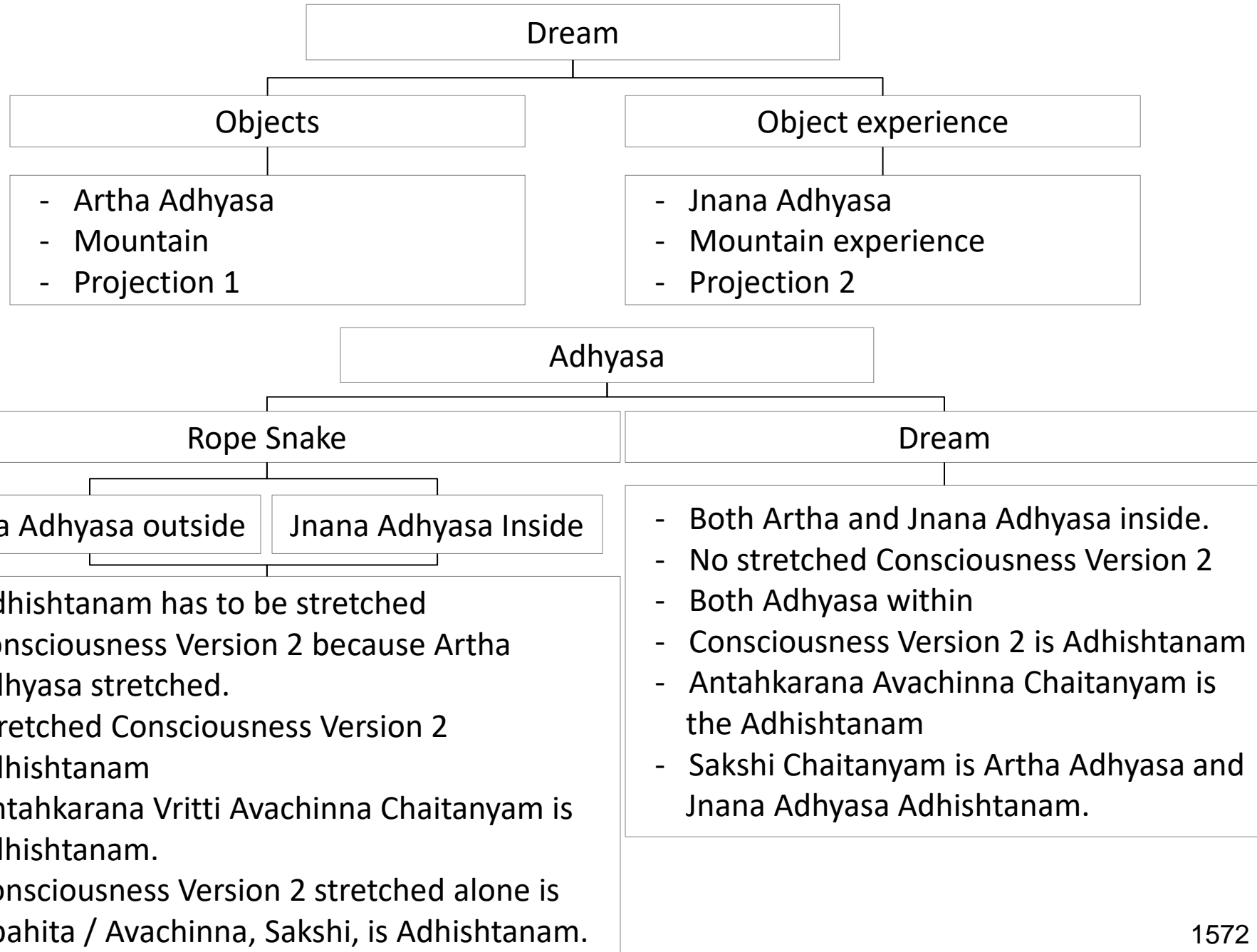
Conclusion of Anirvachaniya Khyati :

इत्थं बाह्यभ्रमविषयसर्पादीनां तज्ज्ञानानां च वृत्त्युपहितसाक्षिचैतन्यमेवाधिष्ठानम् ।
 स्वप्नोपलब्धपदार्थानां तज्ज्ञानानां चान्तःकरणोपहितसाक्ष्येवाधिष्ठानम्।
 एवं च सदसद्विलक्षणानर्वाचनीयाविद्यायाः परिणामभूतानिर्वाचनीयसर्पादीनां ख्यातिः =
 प्रतीतिः = प्रसिद्धिः = स्फुरणमभिवदनञ्च अनिर्वाचनीयख्यातिः इत्युच्यते ।

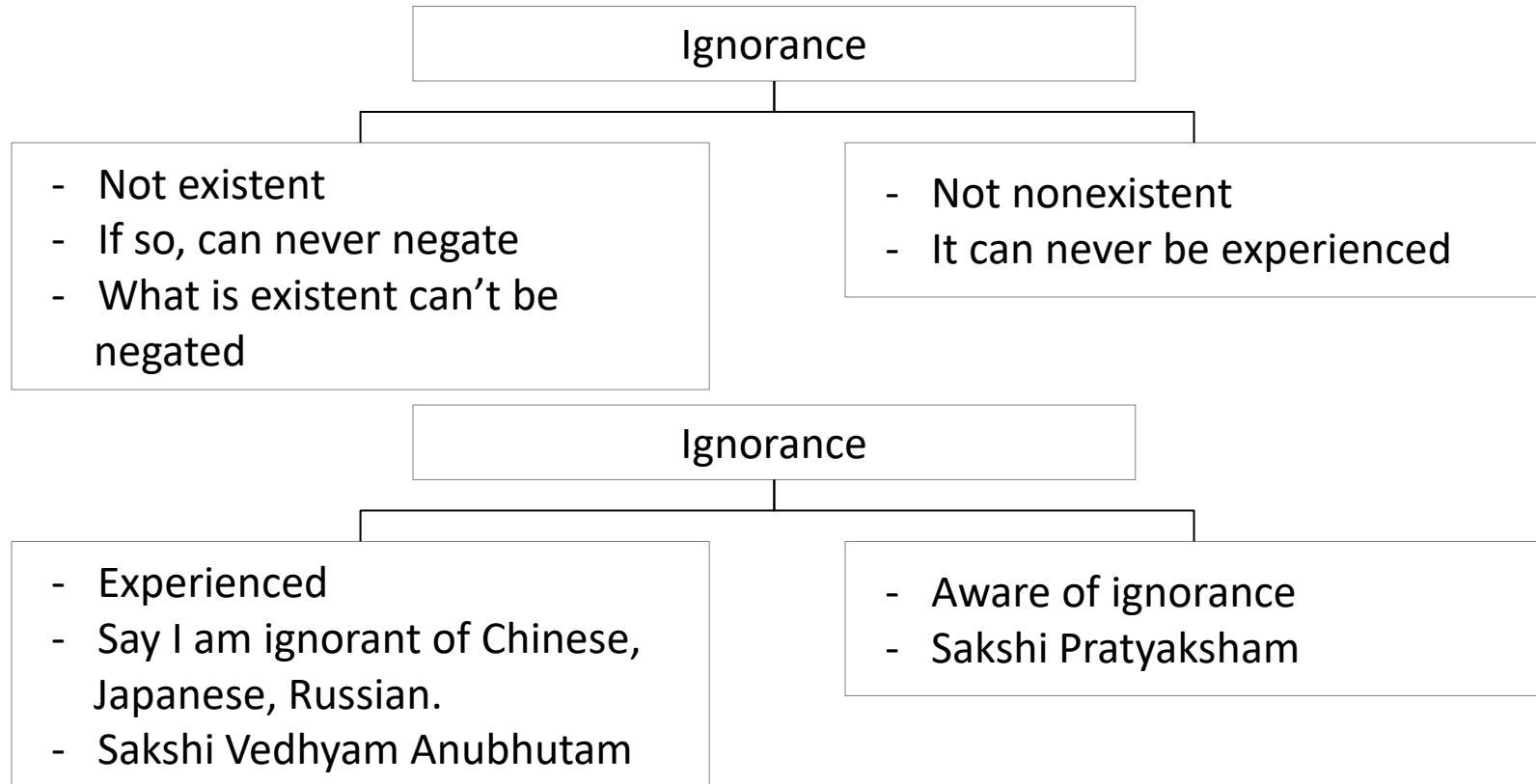
Very good summary :

- Topic 146 – 159 = Anirvachaniya Khyati.
- **w.r.t. all external superimpositions, there is Artha Adhyasa – Vishaya Sarpah – Projection 1 and experience called Jnana Adhyasa – Projection 2, Vritti Upahita Sakshi Chaitanyam, consciousness enclosed within a thought, stretched Consciousness Version 2 is Adhishtanam.**

Similar Adhyasa in Dream :



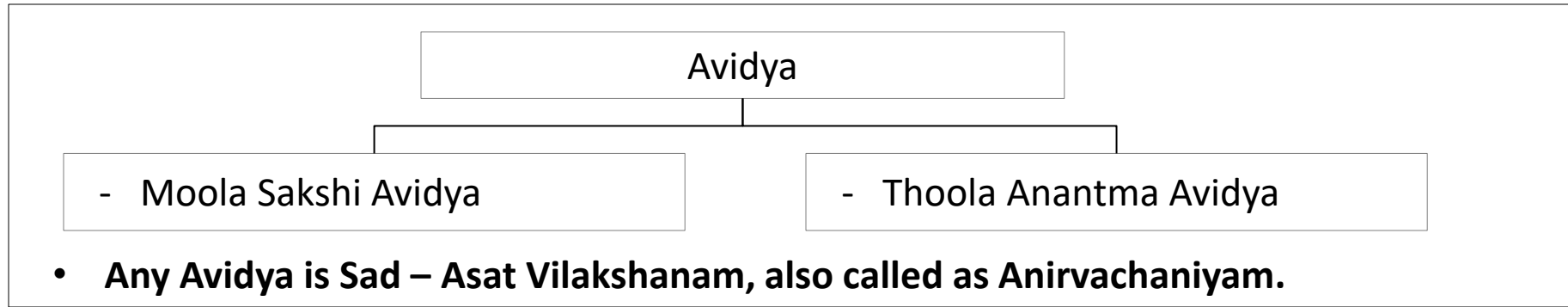
- In this manner, one Rope ignorance Toola Avidya, located in Sakshi Chaitanyam is Adhishtanam.
- What is nature of Toola Avidya?
- Ignorance is always Sad Asat Vilakshanam.



- What is experienced can't come under non existent category.

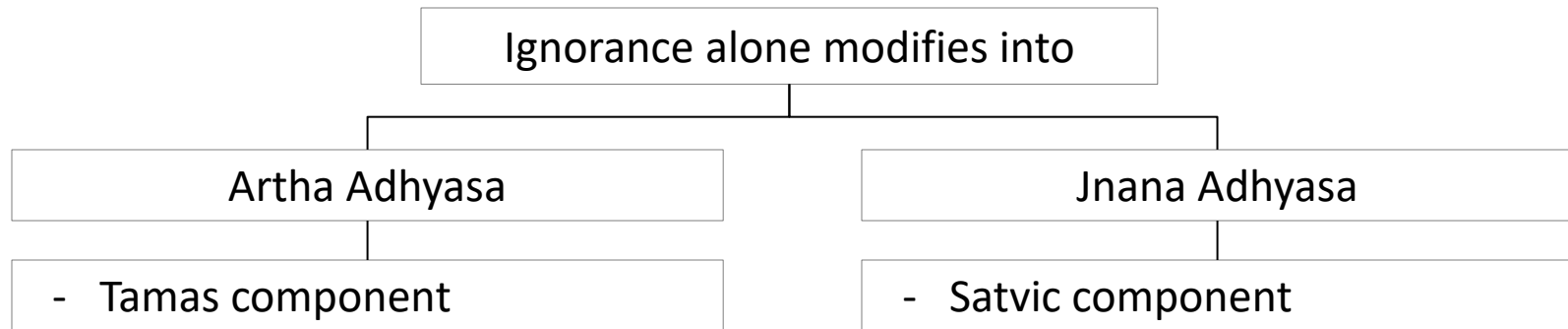
- **Ignorance neither Sat or Asat.**
- **It is Sat Asat Vilakshanam.**
- **Seemingly existent.**

- Neither existent nor non – existent.

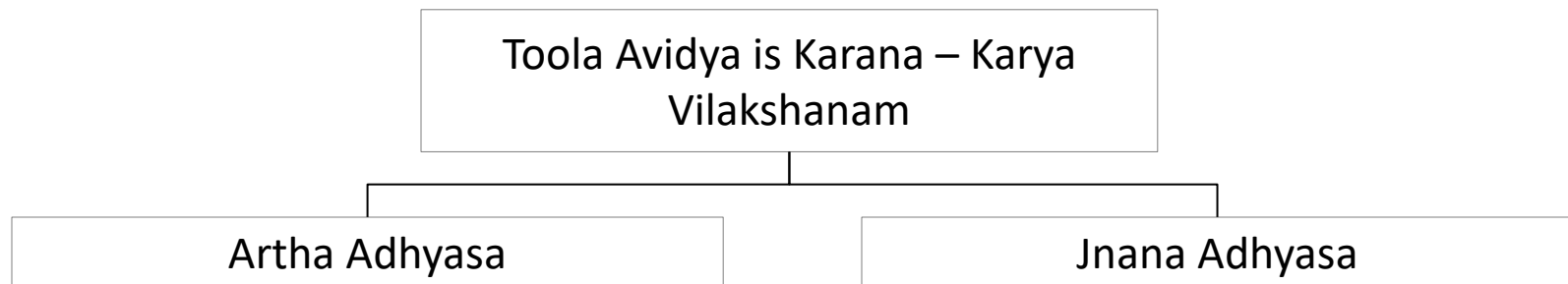


- **Any Avidya is Sad – Asat Vilakshanam, also called as Anirvachaniyam.**

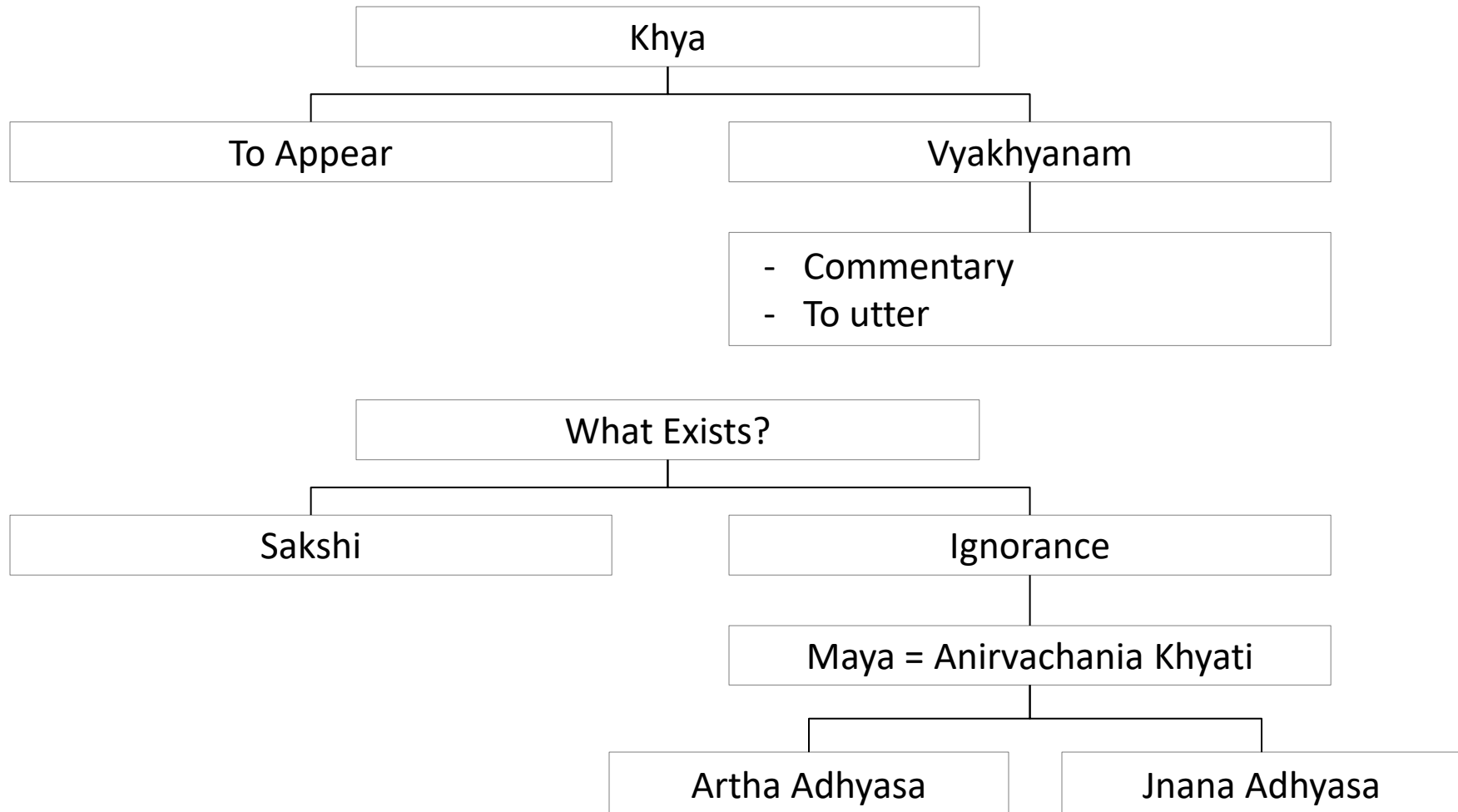
- Parinama Bhuta.

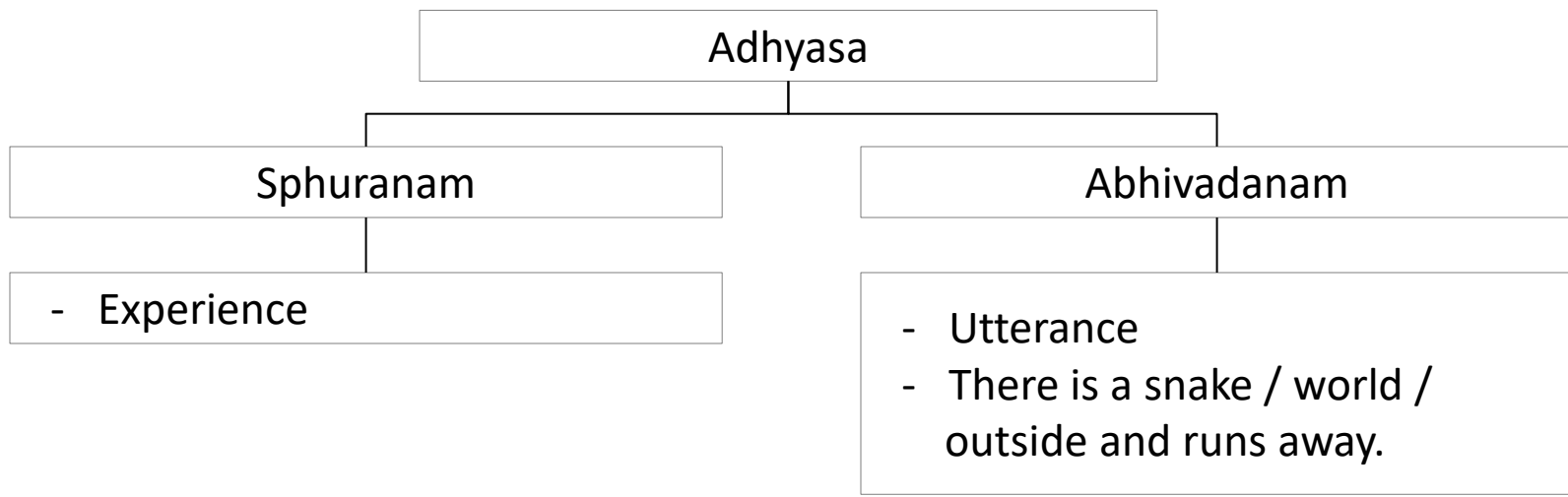


- **Thoola Avidya is Parinami Upadana Karanam.**
- **Since Avidya is Anirvachaniyam, it modifies into Artha Adhyasa and Jnana Adhyasa.**
- Both Adhyasa is Karyam.



- **Karanam and Karyam both Anirvachaniyam.**
- Therefore called Anirvachania Khyati.
- Sarpah + Sarpah Jnanam and Anirvachaniyam and its Khyati, Pratiti, appearance Prassiddhi, available for us to experience.
- Khyati = Pratiti = Prasiddhi = Sphuranam = Appearance.



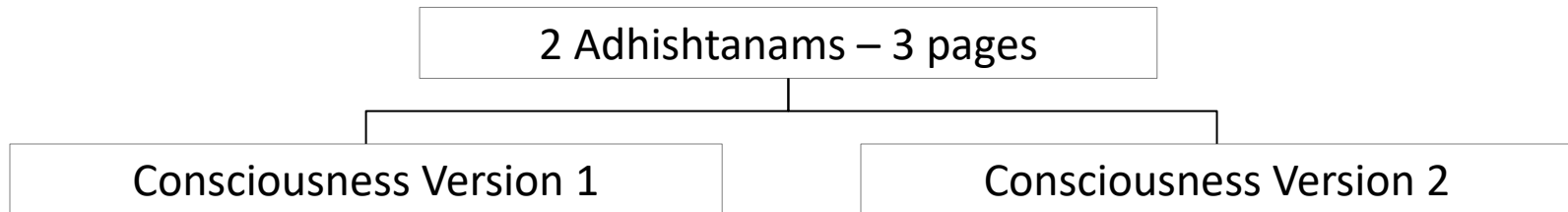


Advaitam :

- He doesn't take snake in his mind but takes it as outside and runs.
- Topic 149 – 159 – 11 topics concluded by Rope – Snake example.

General Observation :

1st Format :



- Has Dosham.

2nd format :

- One Adhishtanam – 1 page correct format.

- Why Nishchaladasa introduces 2 Adhishtanams in 3 pages?
- Ultimately to be discarded.
- Should have introduced one format only.
- Study of Purva Pakshi = Study of 1st format.
- In advanced Vedantic Teaching – study Purva Pakshi – integral part of Mananam.
- Wrong Purva Pakshi introduced in Brahma Sutra.

• **When you learn Purva Pakshi, then Siddhanta our view, knowledge will get strengthened.**

- Study of defects of Purva Pakshi should be included in study of Siddhanta because it will strengthen knowledge of Siddhanta.
- More Purva Pakshi – more loopholes, clarity regarding Siddhanta more = Mananam.

• **Knowledge gets converted into conviction.**

- Brahma Sutra – Chapter 2 – Anirodha Adhyasa – 2nd Pada – Astika, Nasika Darshanams negated.

I) Purva Pakshi – considered useful for clarity.

II) Certain Purva Pakshi – close to Siddhanta.

- Presented as though Siddhanta, then Doshas pointed out and corrected.
- Format I = Purva Pakshi = closer to Siddhanta.
- Understanding useful.
- Even though Artha Adhyasa outside and Jnana Adhyasa inside.

- It is better to have one common Adhishtanam instead of having 2 separate external and internal Adhishtanams.
- Consider and negate.
- Presentation of Purva Pakshi as though Siddhanta when Purva Pakshi is closer is a idea used by Vedantic Acharyas.
- Brahma Sutra – Anandamaya Adhikaranam 11 – 12 sutras.
- Shankara comments based on somebody else's opinion, without saying it is somebody's and really it's not applicable.
- Vrittikara Matam – rejected after 12 sutras.
- **In the end he says :**
 - I want to add a note.
 - Approach whole Adhikaranam differently.
- Purva Pakshi = Eka Deshi Matam = Close to Purva Pakshi's.
- Anirvachania Khyati – in Vichara Sagara is refined Anirvachaniya Khyati.

Mandukya Upanishad : Karika

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ १७ ॥

aniścitā yathā rajjurandhakāre vikalpitā |
sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ || 17 ||

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]

- In Vivekchoodamani and in Brahma Sutra – Adhyasa Bhashyam it is discussed.

Anirvachaniya Khyati

Samanya Anirvachania Khyati (SAK)

- 1) General
- 2) Simple Rope – snake example
- 3) Rope ignorance cause of snake appearance
- 4) Rope knowledge means of negating snake appearance
- 5) Rope is Adhishtanam, support of snake experience
- 6) Most Important :
 - Snake appearance is Anirvachaniyam or Mithya, Sad – Asad Vilakshanam.
 - Acceptable to Advaitin only.
 - Yoga, Sankhya, Purva Mimamsa, Dvaitin, Visishta Advaitin do not accept Anirvachaniyam.
 - For them only 2 categories – Sat, Asat.
 - We introduce 3rd category, Mithya , Anirvachaniyam

Example :

- Snake Appearance – on rope.
- Entire Advaitam based on Mithya Appearance.

Visesha (Complex) Anirvachania Khyati (VSK)

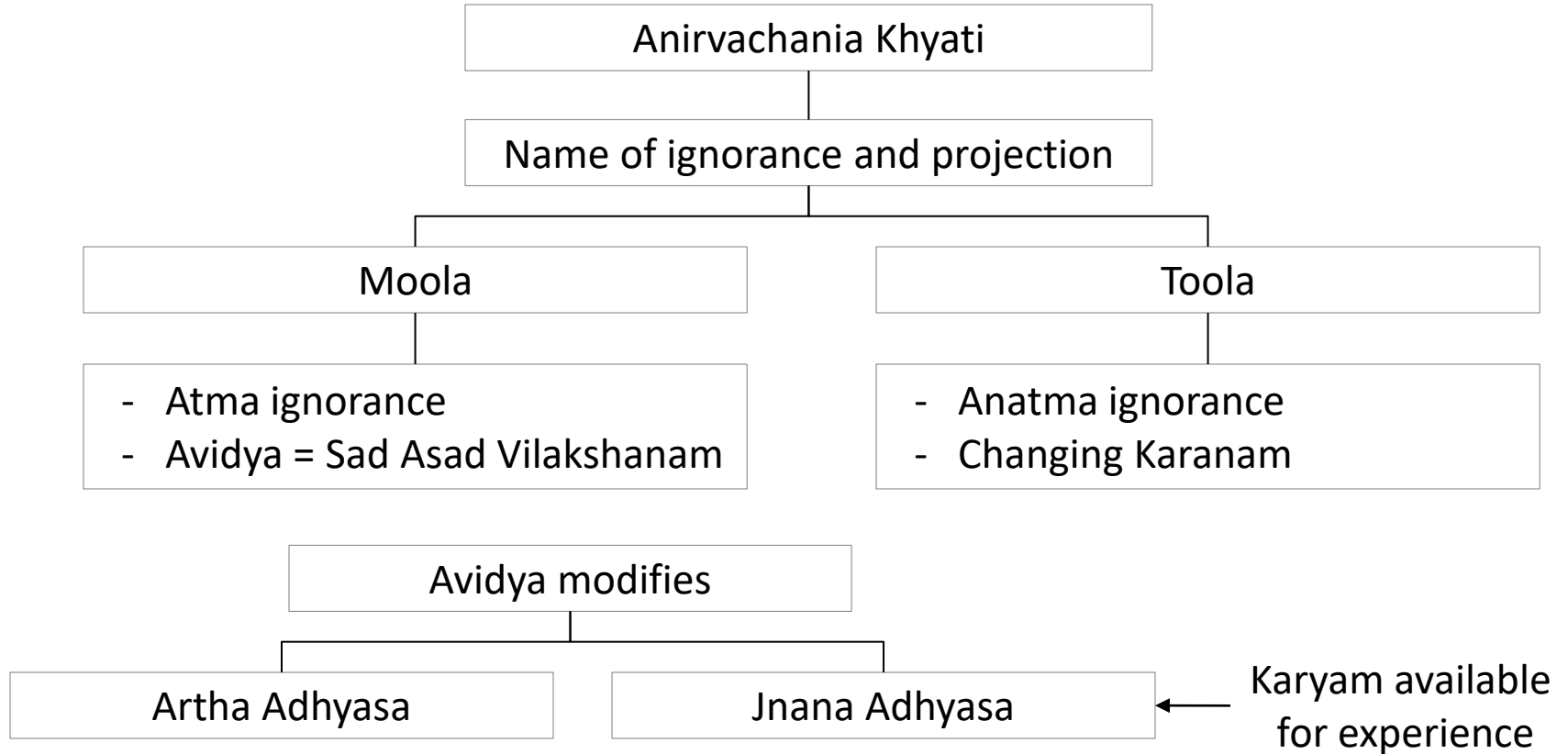
- 1) Refined
- 2) Complex Rope – Snake example
- 3) Rope ignorance is cause of snake appearance and snake experience (Artha + Jnana Adhyasa)
- 4) Rope knowledge is means of negating snake appearance and snake experience
- 5) Antahkarana Vritti Avachinna Chaitanyam, consciousness enclosed within the mind (Rope thought), which is in contact with the rope is the Adhishtana of snake appearance and snake experience.
- 6) Snake appearance and snake experience both come under Anirvachaniyam.
 - This is post Shankara development.
 - Shankara does not discuss this Jnana + Artha Adhyasa.
 - It is foundation for Drishti Srishti Vada (DSV), favourite topic of Nishchaladasa.

- Anirvachaniya Khyati (RAK) + Drishti Srishti Vada (DSK) both together are post Shankara development.
- Not available in crystalised manner.
- 1000 years development.
- Anirvachaniya Khyati (RAK) + Drishti Srishti Vada (DSK) - intellectually challenging, very fine.
- Difficult to grasp, do we require this form Moksha?
- Not compulsory, for all spiritual seekers.
- They are optional tools for those who can understand and who can use them for grasping Aham Brahma Asmi.
- Also to practice binary format.
- Vichara sagara has intellectually challenging topics but not compulsory.
- Drishti Srushti Vada for Uttamadhikari.
- Anirvachaniya Khyati (RAK) + Drishti Srishti Vada (DSK) not compulsory.
- Samanya Anirvachania Khyati (SAK) and with dream – Mithya example it is possible to assimilate Aham Brahma Asmi.
- Anirvachaniya Khyati (RAK) is extended tool.
- Enter actual Vedanta in next class.

Revision 121 :

एवं च सदसद्विलक्षणानर्वचनीयाविद्यायाः परिणामभूतानिर्वचनीयसर्पादीनां ख्यातिः =
प्रतीतिः = प्रसिद्धिः = स्फुरणमभिवदनञ्च अनिर्वचनीयख्यातिः इत्युच्यते ।

Topic 146 to 159 :



- Anirvachaniya = Mithya = Sad Asad Vilakshanam
= Moola Avidya
= Ignorance of Atma
- Thing does not come under existent, non existent category but seemingly existent category.
- Example :
 - Rope – Snake
 - Shell – Silver
 - Swapna
 - Mirage Water

Anirvachaniyam = Mithya

- **Assimilate this well and extend to entire universe, Jiva, Jagat, Ishvara, Δ format – Vyavaharika Satyam comes under Anirvachaniyam.**
- Drishti – Srishti Vada Based on Anirvachaniya Khyati.
- Revise these 14 topics often.

Topic 160 :

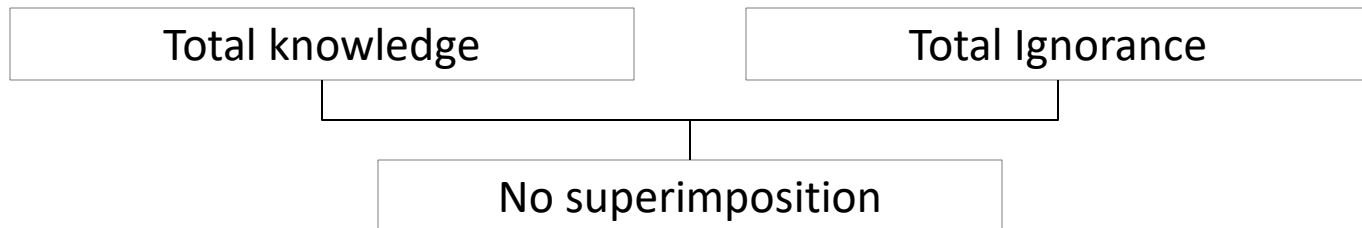
(१६०) मिथ्याजगत आधाराधिष्ठानविषयकप्रश्नः — हे स्वामिन् । प्रतीयमानस्यापारस्य मिथ्याभूतस्यास्य जगत आधारः कः । अधिष्ठानं च किम् । कृपया वद मे प्रभो । इति तत्त्वदृष्टिः पृच्छति ।

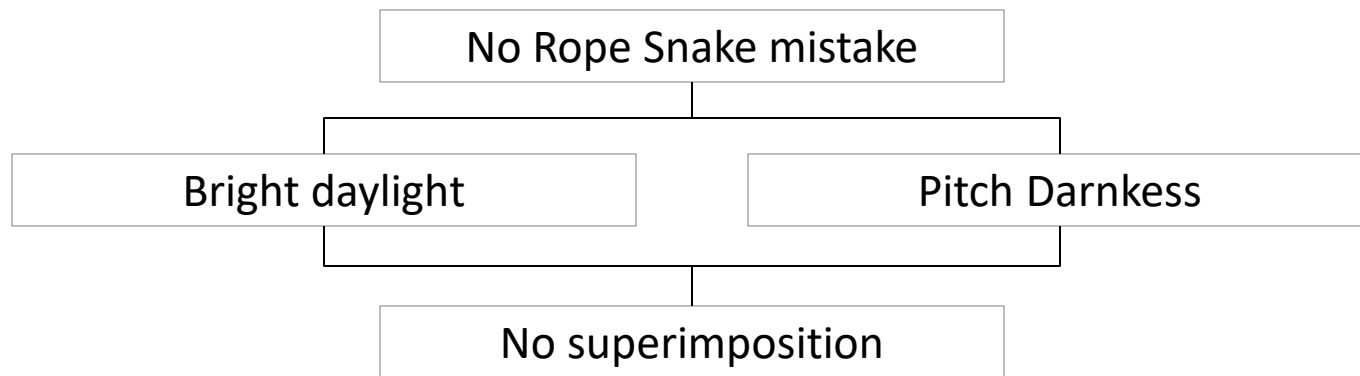
Technical difference :

Adhara	Adhishtanam
Support	Support

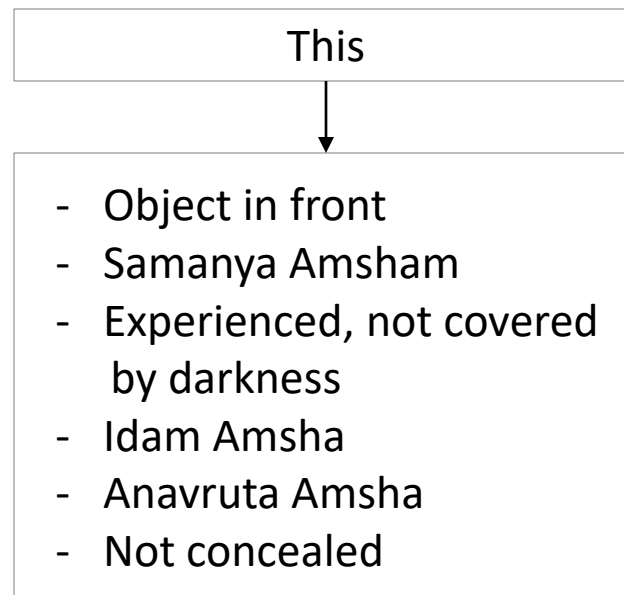
Example :

- Rope – Snake superimposition possible only when Rope is partially known.
- **Partial knowledge is condition for superimposition.**





- **Partial knowledge or partial ignorance condition required for Mithya.**
- In semidarkness, person gets partial knowledge.
- Sense organ contacts the object and there was some light, he knew there is something = This is.



- In pitch darkness, "This is" is concealed.

This is	Rope
<ul style="list-style-type: none"> - Samanya Amsha - Anavruta Amsha - Idam Ashma 	<ul style="list-style-type: none"> - Raju Amsha - Avruta Amruta - Not recognised - Vishesha Amsha

- If ropeness recognised, no snake.
- Ropeness concealed portion.
- Partial knowledge of Samanya Amsha + Partial ignorance of Vishesha Amsha = Snake Appears.
- False snake associated with Samanya Amsha of Rope.
- There is Tadatmyam... intermixing, intertwining between Adhyasta Amsha and Samanya Amsha.

Person Says :

- This is a Snake = Unitary experience

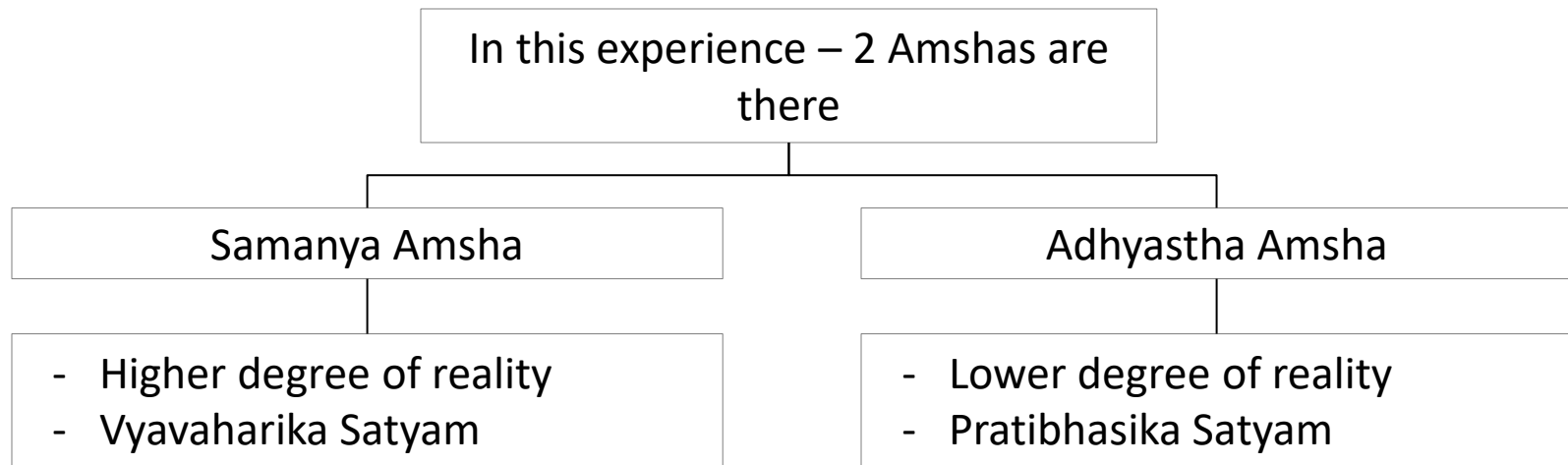
↓ ↓

Samanya Adhyasta Amsha

Amsha ↓

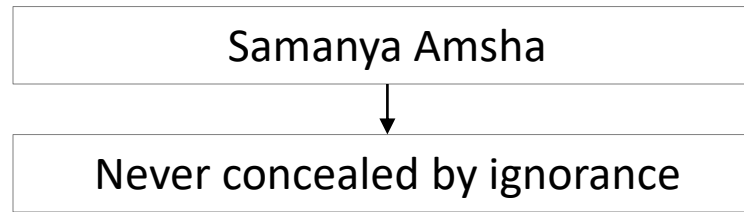
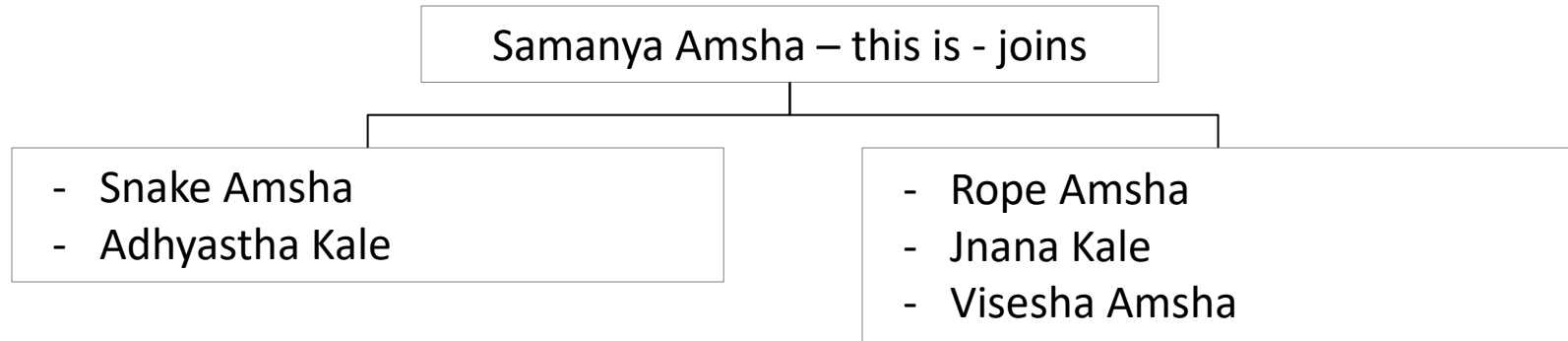
Will always join Samanya Amsha

- Because of concealment of Vishesha Amsha, in the place of Vishesha Amsha, Adhyastha Amsha comes.
- **Adhyastha Amsha always, displaces Vishesha Amsha.**
- Displacing Adhyastha Amsha joins Samanya Amsha, expressed as this is a snake.



- Do they have equal degree of reality?
- They join together, Satyam Anrute Mithuni Kritya.
- In all superimpositional experiences, there is Samanya Satya Amsha, and Vishesha Adhyastha – Mithya Amsha.
- “This is”
 - ↓
 - Why “this is” is called Samanya Amsha?
 - During super-imposition, Samanya Amsha joins Adhyastha Amsha.

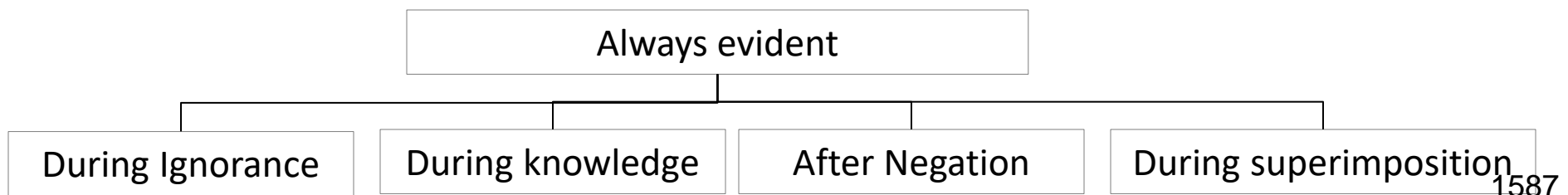
- After gaining knowledge, Samanya Amsha joins Vishesha Amsha.



- Evident in Ajnana Kalam + Jnanam Kalam.

Ajnani Says	Jnani Says
This is	This is

- Only Vishesha Amsha concealed.
- **Adhara = Unconcealed Samanya Amsha.**



Adhara	Adhishtanam	Brahman
<ul style="list-style-type: none"> - Technical Name for Samanya Amsha - Associated with adhyastha + Vishesha Amsha - Always experienced by Jnani and Ajnani 	<ul style="list-style-type: none"> - Vishesha Amsha, Rajju Amsha, concealed by ignorance, displaced by Adhyastha Amsha. - Never known by Ajnani - Jnani knows Vishesha Amsha 	<ul style="list-style-type: none"> - Adhara Amsha - Brahma Anubhava - Always experienced by Jnani + Ajnani

- Subtle difference not made by Acharya.
- Adhara and Adhishtana used interchangeably.
- Sarva Jnatma Muni makes the difference.
- Advaita Acharya – Disciple of Sureshvaracharya.
- Expert in Sankhya – Yoga – Sankhya – Vyakarna – Tarqa.
- Sankshepa Sharirakam
- Analysis of Brahma Sutra Bashyam.
- Verse form, 2000 verses
- He introduces difference between Adhara and Adhishtanam.
- Nischaladasa likes this and introduces in this topic.

Raja : Shubha Santati – 3 sons

Tattva Drushti

Adrushti

Tarqa Drishti

Chapter 4 – student

Chapter 5

Chapter 6

Important Question :

For Mithya Anirvachaniya Universe
what is

Adhara Amsa

Adhishtana Amsa

- Humble, Sraddha, Bhaktiman – calls Guru.
- Bhagavan, Swamin, Prabho...
- Universe appearing in front me.

Mithya - World

No existence

No Origination

Appearance is there

Mandukya Upanishad

Mandukya Upanishad

- Ajati Vada – Gauda Pada.
- **World is called Pratiyamanam Jagat, appearing world.**
- How big is the world?
- Seemless, boundless, infinite, limitless, Mithya Butam, Anirvachania.
- What is Adhara Amsa and Adhishtana Amsa.

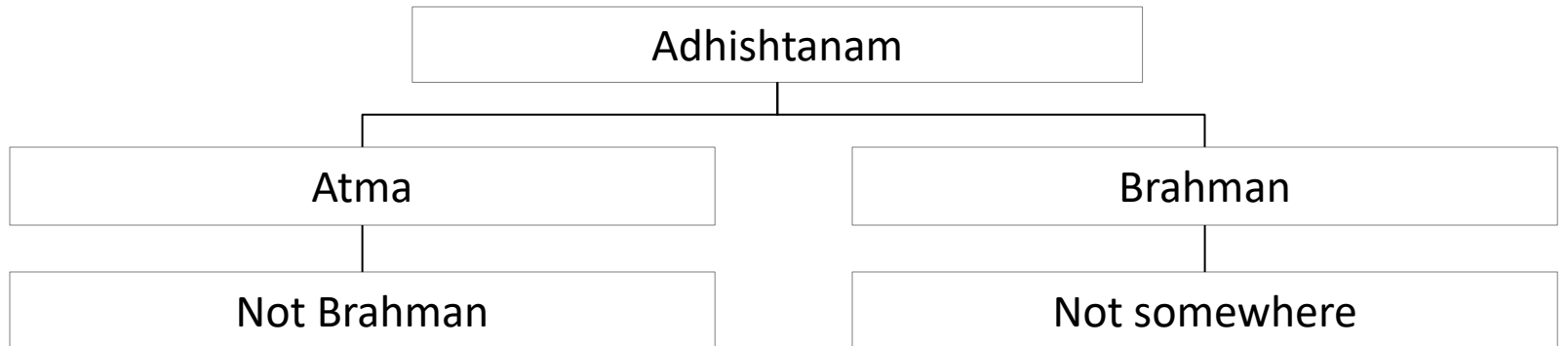
Answer :

Topic 161 - 162 :

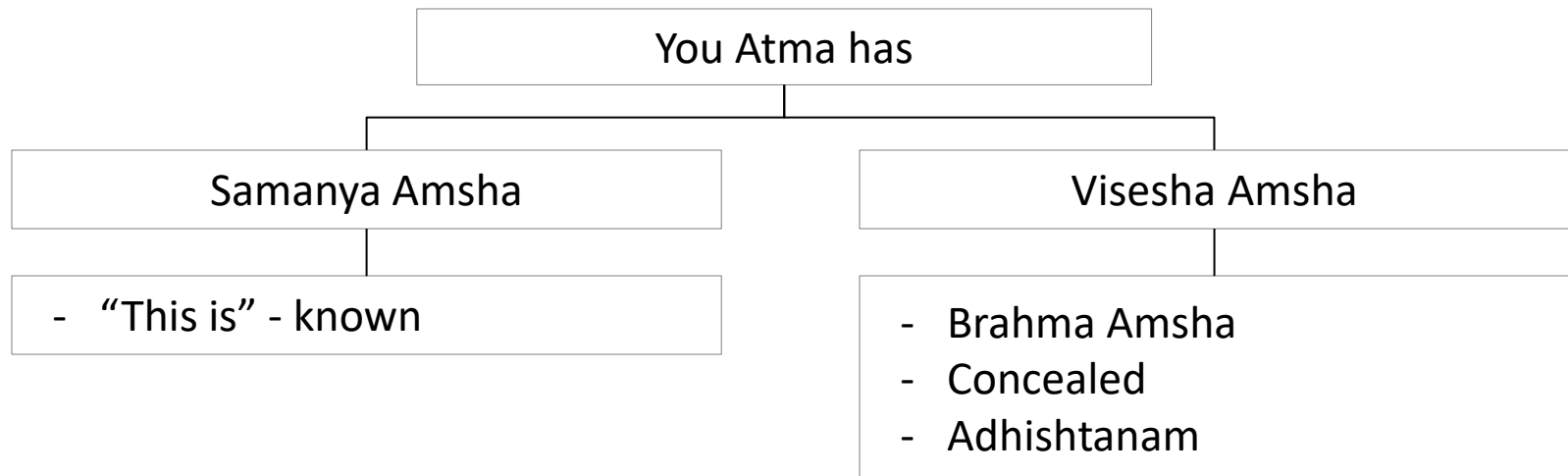
(आ. १६१-१६२) पूर्वप्रश्नस्योत्तरम् —

(१६१) मिथ्याजगत आत्मैवाधारोऽधिष्ठानं च — हे शिष्य । त्वन्निजस्वरूपाज्ञानात् (आत्मनो ब्रह्मरूपेणाज्ञानात्) तवेदं मिथ्याजगत् प्रतिभासते । अतस्त्वमेवास्य जगत आधारोऽधिष्ठानं च रज्ज्वज्ञानान्मिथ्याभूतः सर्पः प्रतिभासते । तत्र मिथ्याभूतसर्पादीनारज्जुराधारोऽधिष्ठानं च भवति । यद्यपि मुख्यसिद्धान्तभूतद्वितीयपक्षेमिथ्यासर्पाद्यधिष्ठानं वृत्त्युपहितचैतन्यमिति प्रथमपक्षे रज्जूपहितचैतन्यमितिचोक्तत्वान्न कस्मिंश्चिदपि पक्षे रज्ज्वादि जडमधिष्ठानं भवति, तथापिप्रथमपक्षे चैतन्यनिष्ठाधिष्ठानत्वे रज्जुरुपाधिर्भवतीत्यतः स्थूलदृष्ट्या रज्जुरेवाधिष्ठानमित्युच्यते । मिथ्याभूतसर्पादिर्यथा रज्जुरधिष्ठानमाधारश्च भवति तथा मिथ्याजगतस्त्वमेवाधिष्ठानमाधारश्च भवति ।

- For entire universe.



- I am Adhara and Adhishtanam of Jagat.
- Vichara Sagara – heavily binary format centric.
- **Aham Satyam – Jagan Mithya = Binary format.**
- Not Brahma Satyam – Jagan Mithya.
- Because of ignorance of your real nature, Vishesha Amsha.



- **Since you do not claim yourself to be Brahman, you claim yourself to be Jiva.**
- Adhishtana Amsha is displaced by Universe / Jagat.



- Because of ignorance of Rope / Atma, Mithya Buta – Adhyastha Amsha Sarpah is appearing.

	Mithya Butam
Shell	Silver
Sand	Mirage Water
Rope	Snake

This

is

Rope

One part Adhara

Adhishtanam

This

is

World

Adhara

Adhishtanam

Anirvachania Khyati :

Doubt :

- For Rope Snake → What is substratum, Adhishtanam?

Samanya Anirvachania Khyati (SAK)	Anirvachaniya Khyati (RAK)
<ul style="list-style-type: none"> - Simple - Rope is Adhishtanam - Rope lends existence to Snake - Superficial Angle 	<ul style="list-style-type: none"> - Refined <p>(I) Rope not Adhishtanam, itself Mithya.</p> <ul style="list-style-type: none"> - Rope Avachinna Chaitanyam Consciousness Version 1 <p>II) Stretched Consciousness Version 2 is extending upto Consciousness Version 1.</p> <ul style="list-style-type: none"> - Consciousness Version 2 is Adhishtanam

Adhishtanam for Snake

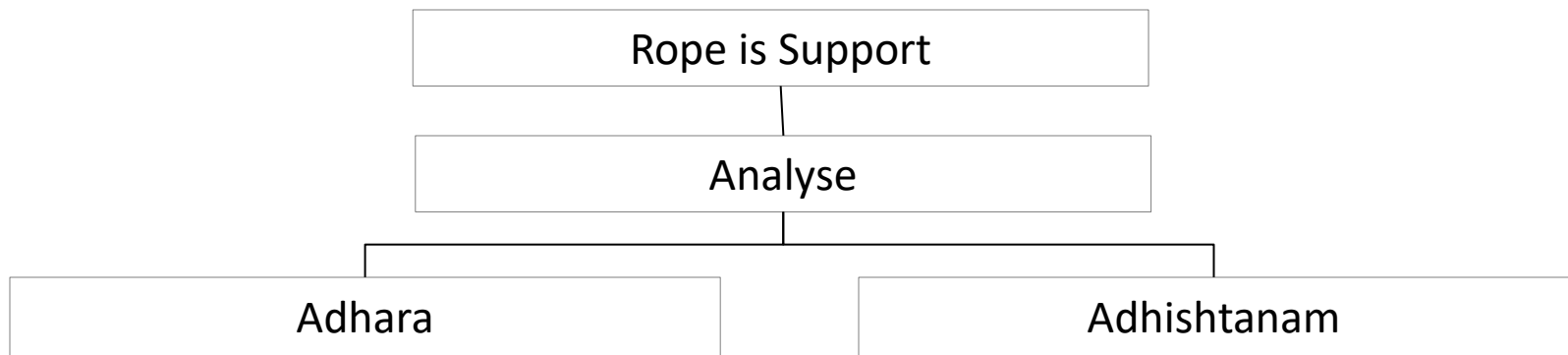
Rope

Consciousness Version 1

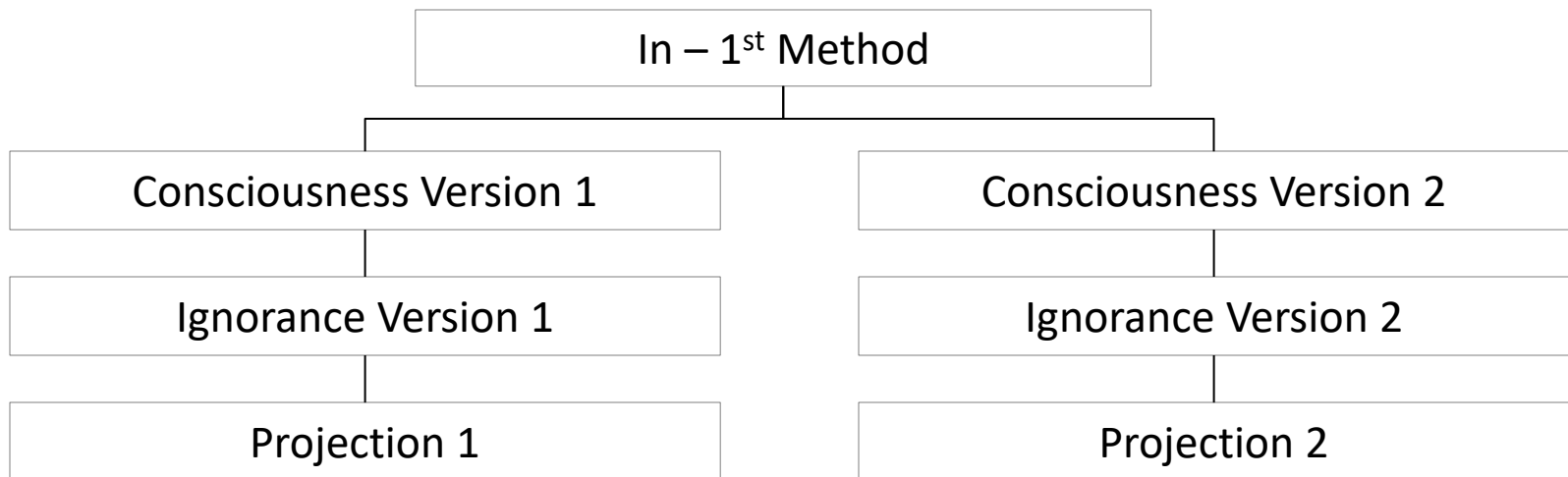
Consciousness Version 2

Nishchaladasa :

- For understanding Adhara and adhishtana. He is taking only Samanya Anirvachania Khyati (SAK).



- In Anirvachaniya Khyati (RAK), Adhishtanam for Snake is Vritti Upahita Chaitanyam, stretched Consciousness Version 2.



- Consciousness Version 1 – Rajju Upahita Chaitanyam is Adhishtanam.
- In both Consciousness Version 1 and Consciousness Version 2 – refined version, Jadam – Rope not Adhishtanam.

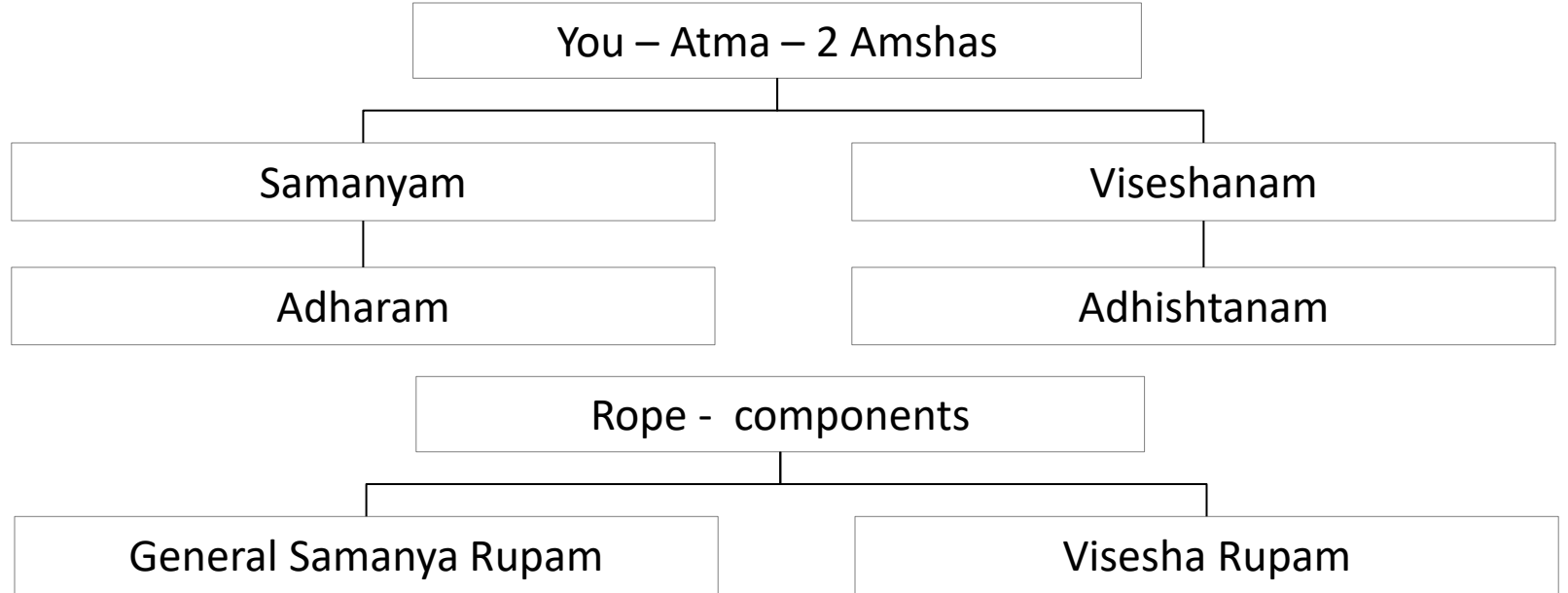
- **Chaitanyam alone is Adhishtanam.**

- Nishchaladasa discards Anirvachaniya Khyati (RAK), goes back to Samanya Anirvachania Khyati (SAK).
- Consciousness Version 1 – Consciousness within Rope is Adhishtanam.
- Rope is playing important part in enclosing consciousness, Rope given prominence.
- From superficial Observation, Samanya Anirvachania Khyati (SAK) Drishtya, Rope is Adhishtanam.
- For Mithya Snake, Rope alone Adhara and Adhishtanam.
- **Similar for entire Δ format, Jiva, Jagat, Ishvara Adhyasa, you (Tvam) are Adharam and Adhishtanam.**

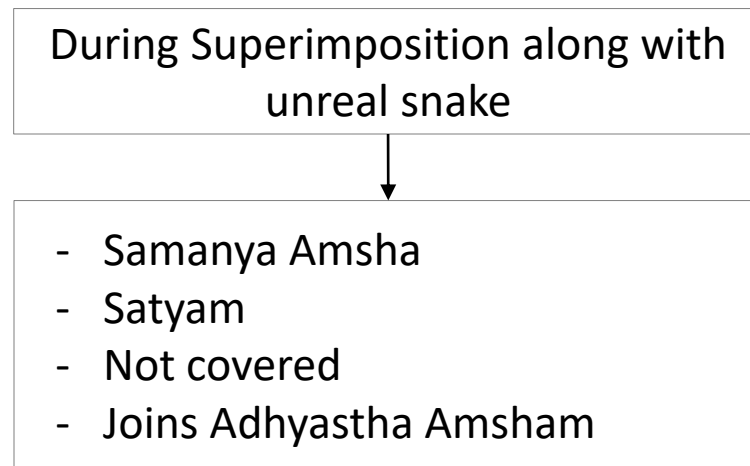
Atma	Brahman
Look Inside	Look Outside

Topic 162 :

(१६२) आत्मनः सामान्यरूपमाधारः, विशेषरूपमधिष्ठानम् —अत्रेदमाकूतम् — रज्जोः स्वरूपद्वयमस्ति, एकं सामान्यरूपम्, अपरं विशेषरूपमिति च। तत्र 'इयम्' इति सामान्यरूपम्; 'रज्जुः' इति विशेषरूपम् । 'अयं सर्पः' इति भ्रान्तिदशायां मिथ्याभूतसर्पेण तादात्म्यापन्नं सद्भासमानं 'अयम्' इति यत्स्वरूपं तत् सामान्यरूपम् । भ्रान्तिदशायां यत्स्वरूपं न भासते, यस्य स्वरूपस्य साक्षात्कारमात्रेण भ्रमो निवर्तते तदेव रज्जोः विशेषरूपम् ।



General Samanya Rupam	Visesha Rupam
<ul style="list-style-type: none"> - I am – This is – Idam Amsham - Available in Jnana Kala with Rope, and with Snake during Ajnana Kalam. 	<ul style="list-style-type: none"> - Visesha Rupam - “Rope” - Specific part - Available only During Jnanam



- Satyam and Mithya mingle together.

This is	Snake
<ul style="list-style-type: none"> - Satyam - Here 	<ul style="list-style-type: none"> - Mithya - There

- Satyam and Mithya don't experience separately.

- Not separably mixed together, Satya – Anruta Mithuni Karanam.

This is	Snake
<ul style="list-style-type: none"> - Belongs to Satyam - Never concealed - “Ayam” - Idam Amsha - Samanya Rupam 	<ul style="list-style-type: none"> - Belongs to Mithya - Rajju Amsha, Vishesha Amsha not available during superimposition. - Vishesha Rupam displaced by Adhyastha Amsha. - Concealed

≡ Unitary experience

- Pramana Vyapara : Our struggle is only to know Vishesha Amsha, not Samanya Amsha.
- By knowledge, Adhyastha Amsha replaced by Adhishtana Amsha.
- Ignorance brought Adhyastha Amsha.

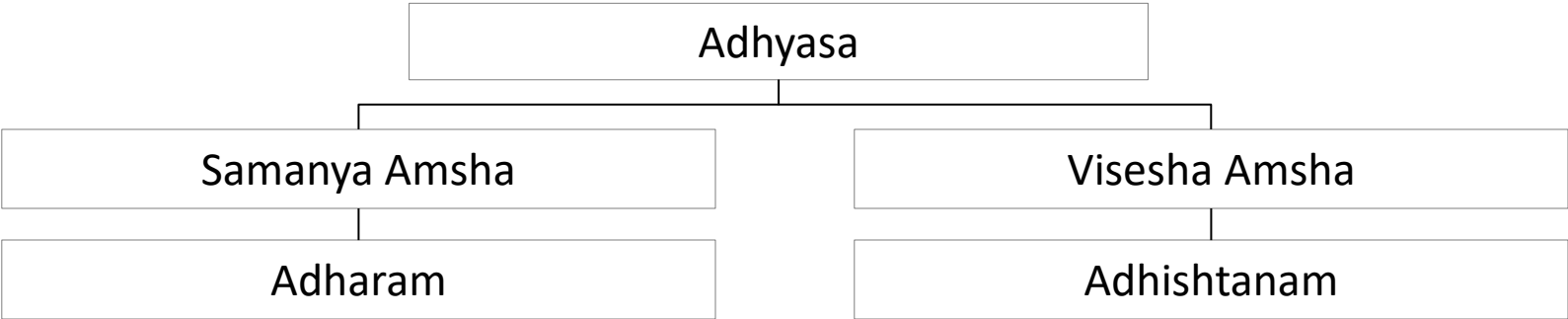
Example :

- Pandavas got back Kingdom by Duryodhanas Agyanam.
- Similarly we get back Atma kingdom, fighting Pramana Vyapara and get Moksha Samrajyam.

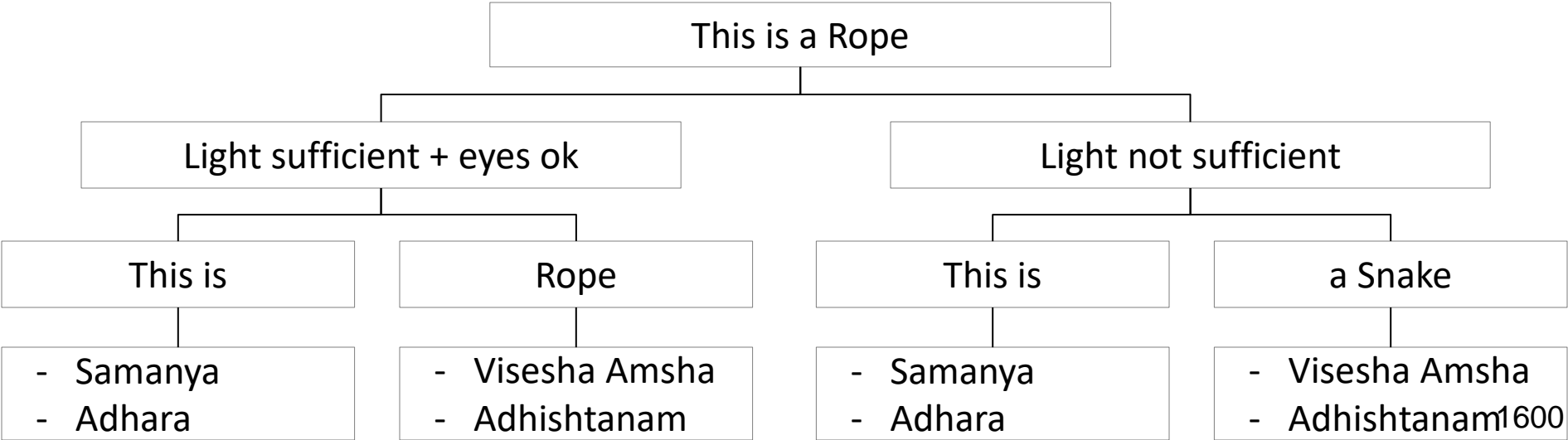
Revision (122) :

Topic 162 :

- Sarvagya Muni.
- Where Adhyasa, is there must be Adhishtanam with 2 Amshas.



- **How to find out Samanya Amsha?**
- **Samanya Amsha is not covered during superimposition, it is experienced by observer, only Vishesha Amsha covered.**



Adhara – “This is”	Adhishtanam
<ul style="list-style-type: none"> - Anavruta Amsham - Idam Amsham / Ayam - Not covered - Connected to Sarpah + Rajju - Samanya Amsha 	<ul style="list-style-type: none"> - Avruta Amsha - Concealed portion - Replaced by Sarpah Amsha - Person commits Mistake, Rope Amsha replaced by Snake. - Not Available in Agyana Kalam.

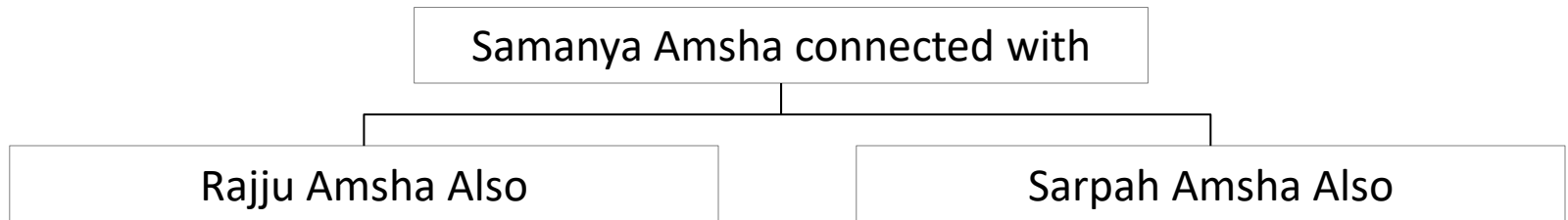
- **“This is” part in Samanya and is never replaced.**

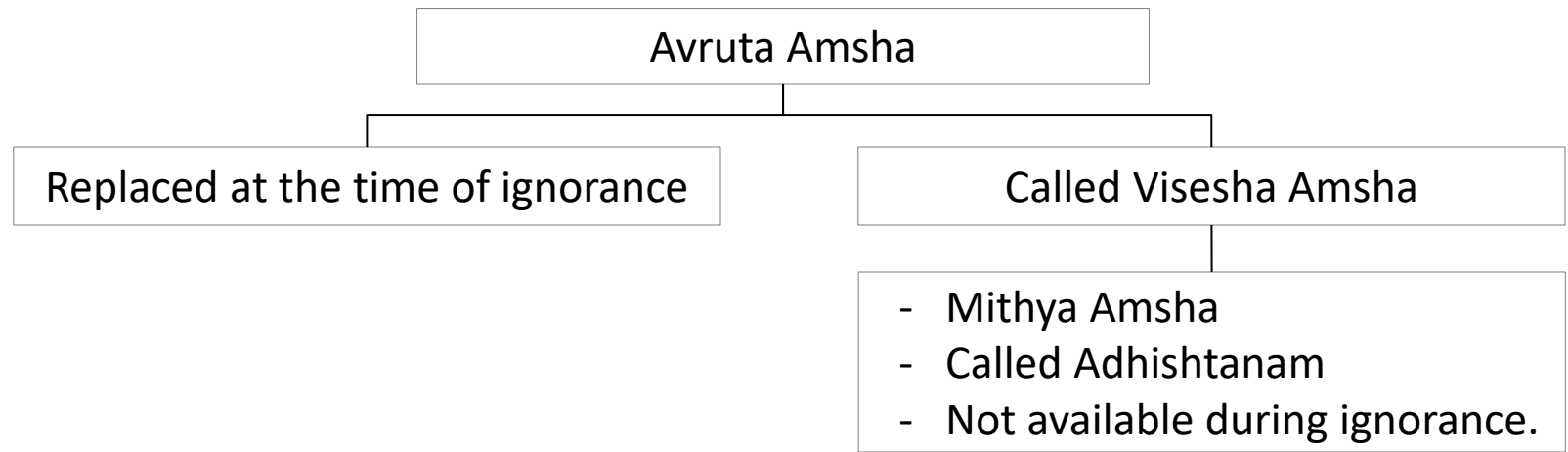
- { This is } Brahman / God – This is Rope
- { This is } World – This is Snake



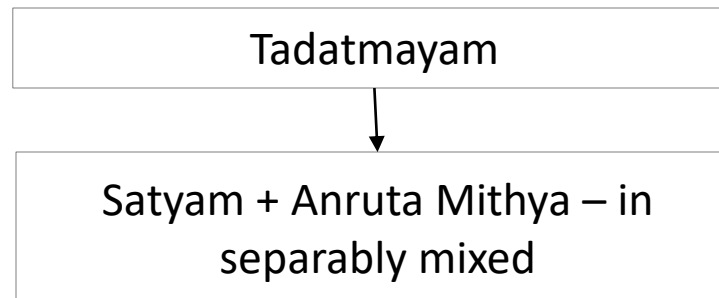
Never replaced

- In right knowledge also this is remains.
- Samanya Amsha is there in Jnana Kale and Ajnana Kale.



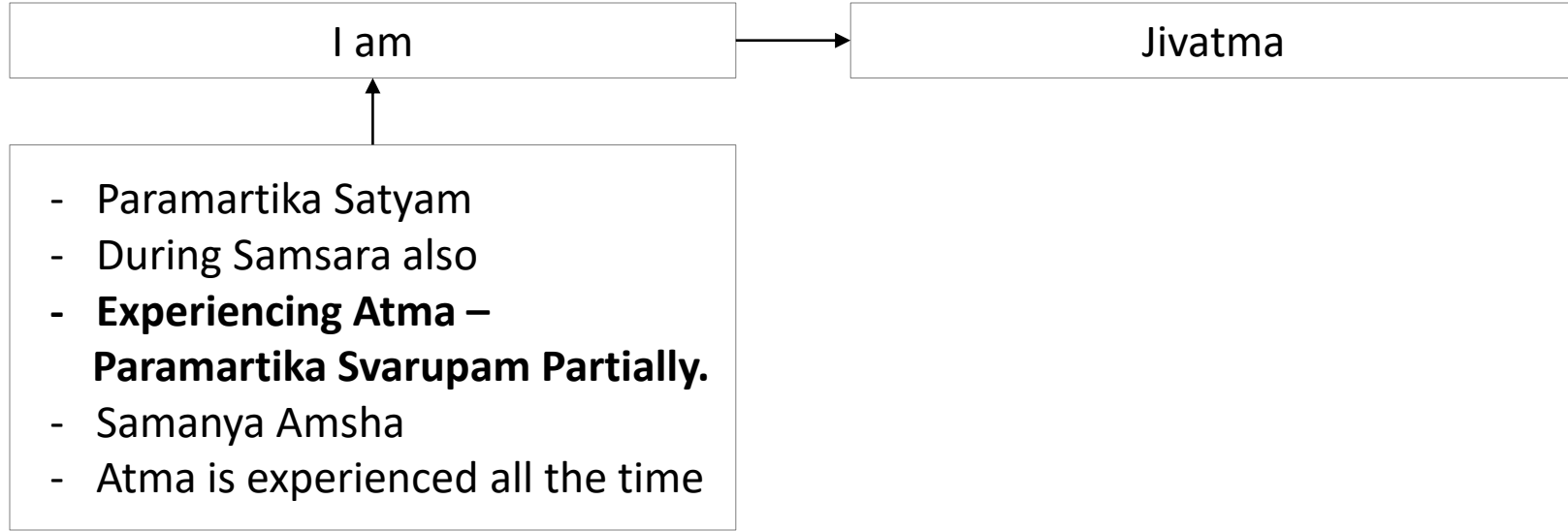


Samanya Adharam	Vissha Adhishtanam
<ul style="list-style-type: none"> - Available during Ignorance + knowledge, Samanyam, Adharam. - Vyavaharika Satyam 	<ul style="list-style-type: none"> - Available only during knowledge, not during ignorance.



- This is a snake
- Agyani does not know there are 2 parts, Satya Amsha and Mithya Amsha.

- **Agyani mixes up and sees unitary experience.**
- **Total mixing up is called Tadatmyam.**
- When Rope is recognised, Sarpah Amsha negated.
- What is Samanya and Vishesha Amsha of Atma?



Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥ ७ ॥

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

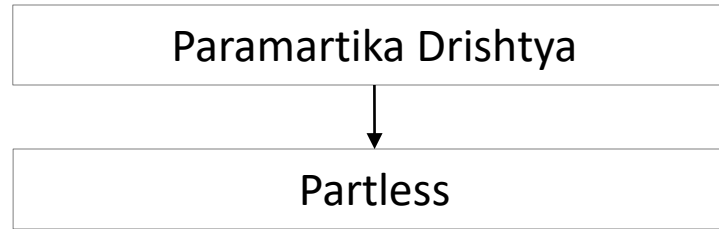
What is that Amsha :

एवम् आत्मनोऽप्येकः सामान्यरूपमपरं विशेषरूपमिति रूपद्वयमस्ति ।
तत्र सद्रूपं सामान्यरूपम्, असङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वादिविशेषरूपम् ।
तथा हि, ‘स्थूलसूक्ष्मशरीरसङ्घातोऽस्ति’ इति कार्यकरणसङ्घातभ्रान्तिदशायामपि
मिथ्याभूतकार्यकरणसङ्घातादभिन्नतया सद्रूपं प्रकाशते अत एव सद्रूपमात्मनः
सामान्यरूपम् इत्युच्यते । कार्यकरणसङ्घातभ्रमसमये
आत्मनोऽसङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वादिस्वरूपं न प्रतिभाति ।
आत्मनोऽसङ्गत्वादिस्वरूपेण भाने तु शरीरादिसङ्घातभ्रमो निःशेषं निवर्तते
तस्मादसङ्गत्वकूटस्थत्वनित्यत्वशुद्धत्वमुक्तत्वाद्वितीयत्वव्यापकत्वादिकमात्मनो
विशेषरूपम्।

- Just as Rope has Samanya + Vishesha Amsha.
- Atma also has 2 Amshas.
- Generic – Samanya Nature, Aparam – Vishesha – specific nature.

Purva Pakshi :

- Atma has no Amsha – partless, how Samanya – Visesha?



- Vyavaharika Drishtya with part Sad / Chit / Ananda / Asangatva Amsha.
- Based on Vyavaharika, we have to find which is Samanyam and Visesham.

General Approach :

Sad – Chit	Ananda Amsha
<ul style="list-style-type: none">- Samanyam uncovered I exist I am conscious every one accepts	<ul style="list-style-type: none">- Visesham- Concealed- Look at face- Nobody accepts

Nishchaladasa :

Sat Amsha alone	Sat and Chit
<ul style="list-style-type: none">- Samanyam- Available in 3 states	<ul style="list-style-type: none">- In Jagrat and Svapna experienced- Not clearly available in sleep state

In Sleep :

- Consciousness not evident.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- I am, but I am not aware I am.
- At that time Sanmatram.
- Sad Amsa is Samanya Amsa.

Sad Amsa :

- Not covered during ignorance in sleep.

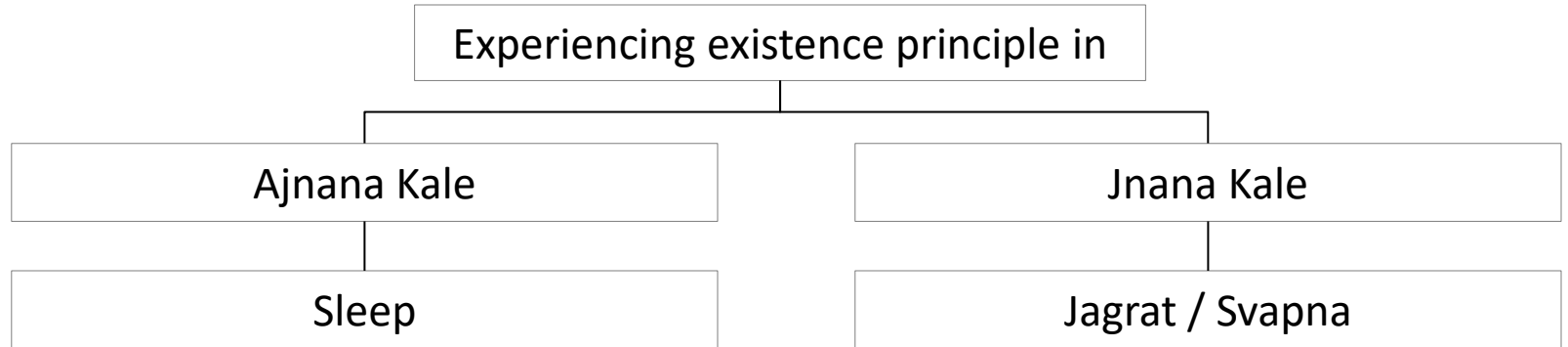
Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- **Sat Part Brahman never covered.**



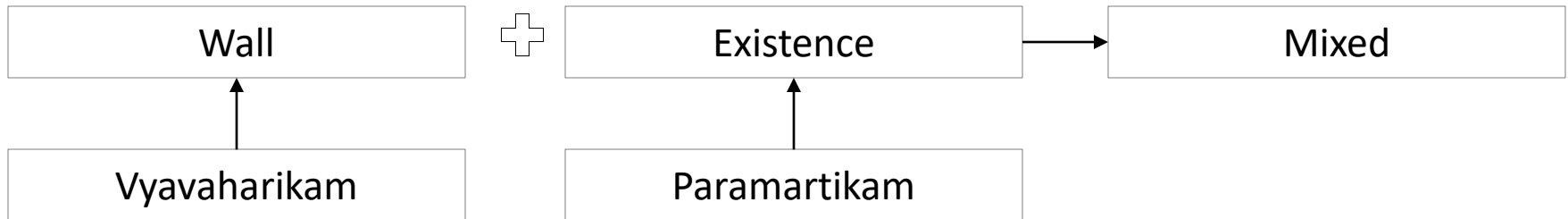
- Brahma Anubhavam we all have.

- Wall is



Isness is Brahman

- **Uncovered Sad Amsha is Samanya Amsha.**
- **Visesha Rupam :**
 - **Existence in Wall is Paramartika Satyam, wall is Vyavaharika Satyam.**
 - **We do not know**



- We mistake wall has existence itself
- Sad Amsha
 - Asanga
 - Never Contaminates

I am

- Paramarta Satyam
- “I am” not sorrowful all the time
- Moment I say that, I am a Jnani
- **Existence is Paramartika Satyam, Asangoham**

Sorrowful

- Sorrow does not touch me, who am Paramartically existent.
- **Sorrow is Vyavaharika Satyam**
- It can't touch me
- I am sorrowful, I am Ajnani.
- I have forgotten Asangatvam.
- Become Sasangaha
- Connect myself with sorrow.

- **I have done Adhyasa**
- **I don't know Asangatvam is my nature.**

Brahma Jnanavalli Mala :

- 1st sloka for Nididhyasanam.

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah
saccidanandarupo'ham ahamevaham avyayah II 2 II

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence - Knowledge - Bliss am I; I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 2]

We Say :

- My son not all right.

Asangoham	Maha Sangha
2 Minutes	24 Hours

- Vedanta does not work

Visesha Rupam :

- I. Asangatvam
- II. Kootastatvam – Nirvikaraha Changelessness
- III. Nityatvam – Immortality, eternity
- IV. Shudatvam - Purity

All Avrutam covered

- We say I am impure...

I am	Impure
- Paramartikam	- Mind - Vyavaharikam

Tadatmya Adhyasa

- Purity of my nature – Avrutam.

- V. Muktatvam – Ever Free / Mukta.

- When will I get Moksha.
- **Muktatvam is Vishesha Rupam Avrutam.**

To Explain :

- Sthula Sukshma Sangata Asti.
- Body mind complex is existent.
- **When Branti, superimposition of Body / Mind is experienced by us, it is Mithya.**

I	Body / Mind
<ul style="list-style-type: none"> - Paramartika - Sat 	<ul style="list-style-type: none"> - Vyavaharika

- Together seen as one identity – unitary entity.

I am	Mixed with Body / Mind
<ul style="list-style-type: none"> - Sad Rupam - Samanyam 	<ul style="list-style-type: none"> - Karya Karana Sangataha (Stuck)

- **At the time of Brahma :**

Atma Nityatvam... is Avruta Amsham.

- Covered portion – Asanga.. If known to me, I will never say, I am a human being but will say I am a spiritual being.
- I will never say I am father, mother.

• I am Samsari, I never say if I remember, I am Asangaha, all the time.

• That is covered, proof – I say I am Samsari.

• If Asangatvam is evident – I am Body / Mind will not be there at all.

Kaivalya Upanishad :

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |

evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

• Who am I...

Kaivalya Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ ।
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

- This will be awareness if knowledge is there.
- Nishesham Nivartate.
- **Special features of Atma are Vishesha Svarupam.**

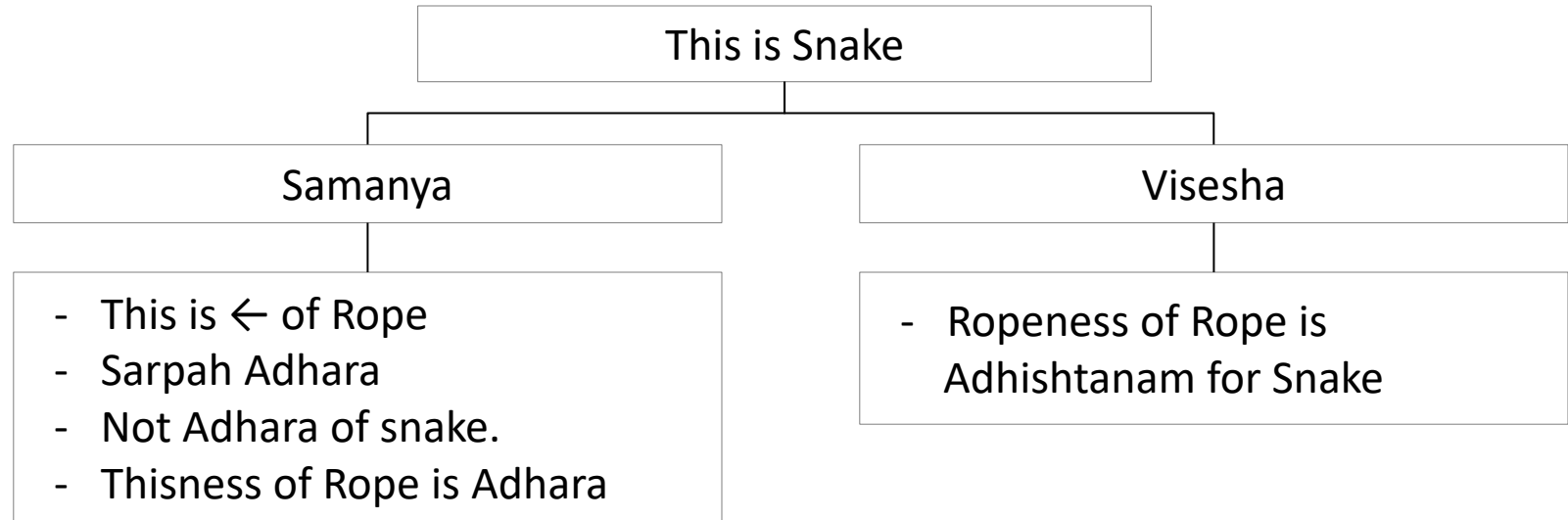
Samanya Svarupam	Visesha Svarupam
Adhara	Adhishtanaha

समस्तभ्रमेषु सामान्यस्वरूपम् आधारः इति विशेषरूपम् अधिष्ठानम् इति चोच्यते ।
मिथ्यासर्पाश्रयभूतरज्जोः 'इयम्' इति सामान्यरूपं सर्पस्याधारः, 'रज्जुः' इति विशेषरूपम्
अधिष्ठानं च यथा भवति, तथा मिथ्याप्रपञ्चाश्रयभूतात्मनः सामान्यात्मकसद्रूपं
प्रपञ्चस्याधारः, असङ्गत्वाद्वितीयत्वादिविशेषरूपम् अधिष्ठानं च भवति । अयं च विभाग
आधाराधिष्ठानयोः श्रीमच्छङ्करभगवत्पादाचार्यप्रशिष्यभूतसर्वज्ञात्ममुनीन्द्रेण
सङ्क्षेपशारीरकाख्यग्रन्थे प्रदर्शितः।

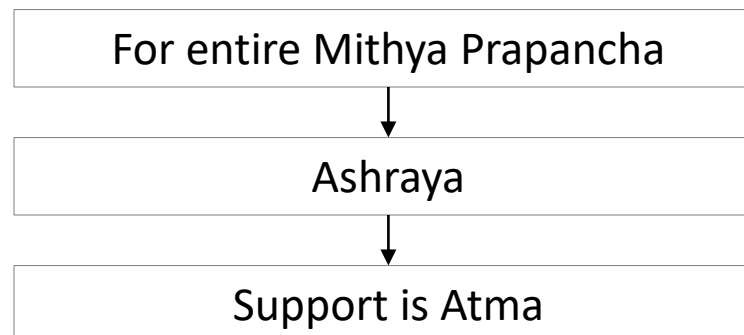
Main revelation of Vichara Sagara :

- Adhara and Adhishtanam of Atma.

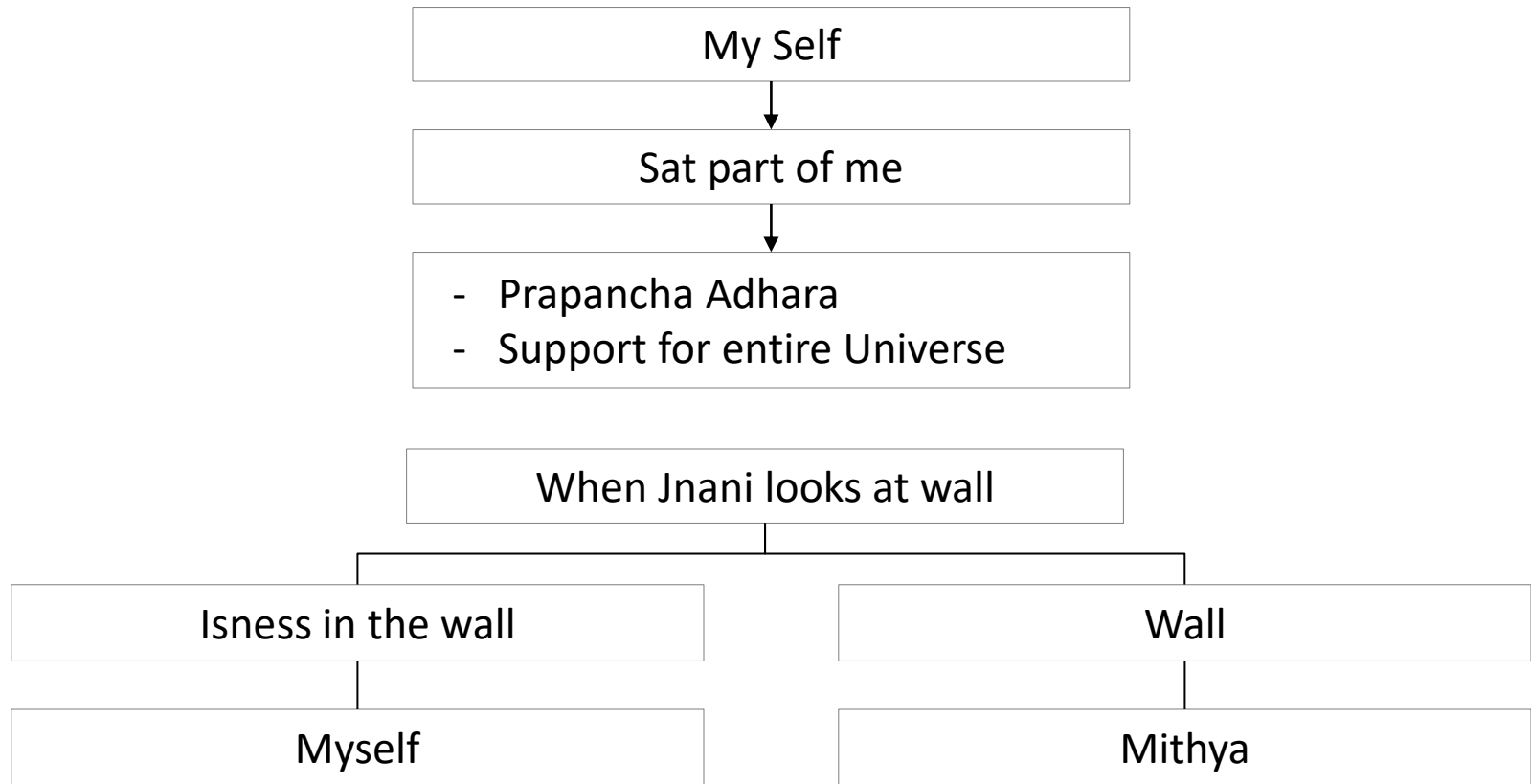
Samanya Rupam	Visesha Rupam
Adhara	Adhishtanam



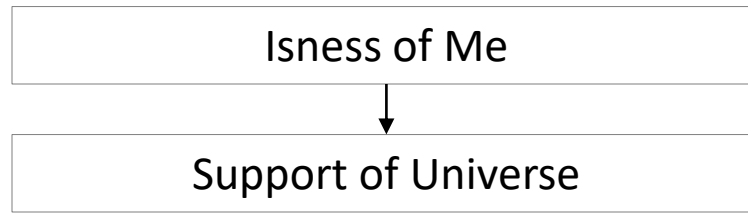
In the same way :



- Nishchaladasa does not use Brahman.
- Same Brahman is Ashraya.
- Atma – Self – myself is Ashraya.



- **Where am I?**
- **Atma is everywhere, I am everywhere lending isness to all Mithya Prapancha.**
- **Isness is Satyam – Prapancha is Mithya**



- If I withdraw the Isness, Prapancha goes.
- When waking up from dream what I do?
- I withdraw Isness of dream which I have lent to dream.
- Isness I withdraw when I wakeup, dream collapses.
- Similarly, I withdraw Isness from Universe,...

Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
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- Isness of the dreamworld.. Withdrawn, world loses isness, world is nonexistent.
- No I + World.
- Svatmanam Eva – Advayam.
- World has lost its isness because I have withdrawn, not experientially, but intellectually, cognitively.
- Therefore world is Mithya as good as nonexistent.

- **No I + world, Advaitam.**

- This is vision of Jnani.

Samanya	Adhishtanam
<ul style="list-style-type: none"> - Sat Rupam - Prapanchasya - Adharaha 	<ul style="list-style-type: none"> - Asangatvam - Advitiyam - Vishesha Rupam - Specific nature - Not known for Samsari. - Ignorant portion

Nishchaladasa gives credit to :

- Sarvajnata Muni.
- **Samanya – Vishesha Vibhaga given by all Acharyas.**
- **Adhara – Adhishtana Distinction not followed by all Acharyas.**
- **This is unique approach of Sarvagnata Muni.**

- Adhara and Adhishtana – given by grand disciple of Sureshvaracharya – Sarvajnata Muni.
- Sankshepa Sharirakam – 4 chapters – corresponding to Brahma Sutra – condensed – 2000 slokas.
- Reference : Chapter 1 – Verse 31 + 32

Brahma Sutra :

सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति ।

Sampatteriti jaiministatha hi darsayati

Because of imaginary identity the Supreme Lord may be called Pradesa Matra (span long). So says Jaimini because so (the Sruti) declares. [1 – 2 – 31]

आमनन्ति चैनमस्मिन् ।

Amananti chainamasmin

Moreover they (the Jabalas) teach that this (Supreme Lord is to be meditated upon) in this (the space between the head and the chin). [1 – 2 – 32]

- Like Vivekachoodamani – in different metres.